

May 1967

# The Era

Improvement

**Special Features:**

**Use of Electronic Media  
By the Church.**

**Values in a  
World of Change.**





Dr. Hyrum L. Andrus instructs Education Week visitors in Church history.

# Attend a BYU Education Week in Your Area

## SCHEDULE OF 1967 EDUCATION WEEKS

### PRESTON

Preston, Ida. ....May 31, June 1, 2

### DENVER

Denver, Colo. ....June 1, 2, 3

### EASTERN CIRCUIT

Washington, D. C. ....June 1, 2, 3

Gaffney, So. Car. ....June 8, 9, 10

Pittsburgh, Penn. ....June 5, 6

### ARIZONA-NEVADA CIRCUIT

Las Vegas .....June 3, 5, 6

Mesa .....June 8, 9, 10

Phoenix .....June 12, 13, 14

### IDAHO CIRCUIT

Idaho Falls ....May 31, June 1, 2

Rexburg .....June 5, 6, 7

Pocatello .....June 8, 9, 10

Blackfoot .....June 12, 13, 14

Montpelier .....June 15, 16, 17

### UTAH PROGRAMS

B.Y.U. Campus ....June 6, 7, 8, 9

Ogden .....June 13, 14, 15

Salt Lake—Downtown

August 21, 22, 23

Salt Lake—Sugar House

August 24, 25, 26

Logan .....September 5, 6, 7

### CANADA-NORTHWEST CIRCUIT

Lethbridge, Can., June 15, 16, 17

Calgary, Can. ....June 19, 20, 21

Spokane, Wash., June 23, 24, 26

Moses Lake, Washington

June 29, 30, July 1

### SOUTHWEST CIRCUIT

Snowflake, Ariz., June 19, 20, 21

Albuquerque, N. M.

June 24, 26, 27

El Paso, Tex., June 29, 30, July 1

### PACIFIC NORTHWEST CIRCUIT

Richland, Wash., June 22, 23, 24

Tacoma, Wash., June 26, 27, 28

Seattle, Wash.,

June 29, 30, July 1

### IDAHO CIRCUIT II

Boise .....June 28, 29, 30

Ontario .....July 5, 6, 7

Twin Falls .....July 10, 11, 12

Burley .....July 13, 14, 15

### NORTHERN CALIFORNIA

Sacramento .....July 6, 7, 8

Oakland .....July 10, 11, 12

Palo Alto .....July 13, 14, 15

### SOUTHERN CALIFORNIA CIRCUIT

Fresno .....July 18, 19, 20

Bakersfield .....July 21, 22

Santa Barbara .....July 24, 25

San Diego .....July 27, 28, 29

Rialto .....July 31, Aug. 1, 2

### LOS ANGELES CIRCUIT

Anaheim .....August 3, 4, 5

Long Beach .....August 7, 8, 9

Huntington Park, Aug. 10, 11, 12

Santa Monica ....Aug. 14, 15, 16

San Fernando ....Aug. 17, 18, 19

Glendale .....Aug. 21, 22, 23

West Covina ....Aug. 24, 25, 26

### MEXICO CIRCUIT

Colonia-Juarez ....Oct. 12, 13, 14

Education Weeks will be held this summer in 48 locations in United States, Canada and Mexico. These festivals of learning bring several days of enjoyable and profitable classwork to local audiences from the great community of scholars at BYU. Hundreds of classes are offered in science, religion, social studies, handicrafts, fine arts, family living and home science, business, education, and many other subjects to assist the visitor in self improvement. The theme this year is "Values in a World of Change," aimed at giving the participant direction in our age of upheaval. Plan to attend one of these vital weeks in your area. For information, write to Education Weeks, 122 HRCB, Brigham Young University, Provo, Utah.

# Brigham Young University

Provo, Utah

Some 40,000 members of the Church in 48 locations in the United States are expected to participate in the Brigham Young University Education Week programs this year. Beginning on May 31 in some areas, these training sessions, each held for three days, will feature condensations of courses offered at BYU and are taught mostly by BYU professors.

These education weeks provide golden opportunities for all who are able to take advantage of them to receive professional instruction in a wide variety of subjects. The courses are meant to supplement, enrich, and strengthen the teachings of the priesthood and the auxiliary organizations. Fees are nominal.

Theme of this year's education week programs is "Values in a World of Change." This timely and challenging theme suggested several of the articles featured in the *Era* this month.

Our cover is from a transparency by Carl Byoir and Associates, Inc., for Hughes Aircraft Company. It shows Early Bird, the world's first commercial communications satellite, built for the Communications Satellite Corporation by Hughes. For two years this spacecraft has been in synchronous orbit 22,300 miles over the Atlantic to provide 240 two-way telephone channels between Europe and North America, or two-way television between the continents. The satellite symbolizes the fast-changing world in which we live—a world that needs eternal values communicated to it with all the inspiration and challenge we can muster.

*Doyle E. Green*  
Managing Editor

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David O. McKay and Richard L. Evans, Editors; Doyle E. Green, Managing Editor; Albert L. Zabell, Jr., Research Editor; Mabel Jones Gabbett, Joy M. Todd, Eleanor Knowles, Editorial Associates; Florence B. Pinnock, Today's Family Editor; Marion G. Hanks, Era of Youth Editor; Elaine Cannon, Era of Youth Associate Editor; Ralph Reynolds, Art Director; Norman F. Price, Staff Artist

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G. Carlos Smith, Jr., General Manager; Florence B. Jacobson, Associate General Manager; Welf F. Scott, Business Manager; A. Glen Sherr, Acting Business Manager and Subscription Director; Thyler Evans, S. Glenn Smith, Advertising Representatives.

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# Values Everlasting

## "Show Yourself a Man"

• Many hundreds of years have passed since mankind was first taught the value of treasuring a sincere heart. "As [a man] thinketh in his heart, so is he" was proclaimed in the days of the wise man who wrote the Book of Proverbs. So also was the divine appeal, "My son, give me thine heart, and let thine eyes observe my ways." Hillel, whose life ended just a few years after Christ was born, and in whom Judaism found one of its ablest exponents, expressed the thought in these noble words: "If you are where no men are, show yourself a man."

No principle of life was more constantly emphasized by the Great Teacher than the necessity of right thinking. To him, the man was not what he appeared to be outwardly, nor what he professed to be by his words: what the man thought determined in all cases what the man was.

Christ's teachings regarding man's duty to himself as well as man's duty to his neighbor are pervaded with the truth that thought in all cases determines the man's right to happiness or his condemnation for sin.

In a revelation to the Prophet Joseph Smith the Lord emphasized adherence to this principle as being the first duty of the Twelve in going forth to preach the gospel of Jesus Christ. "But purify your hearts before men; and then go ye into all the world, and preach my gospel unto every creature who has not received it." (D&C 112:28.)

### Editor's Page



By President  
David O. McKay



True, that revelation was given to President Thomas B. Marsh of the Council of the Twelve specifically for the Twelve, but it also concerns missionary activity. We have long said that every member is a missionary. And only they whose hearts are sincere and whose thoughts are high and noble can influence others to seek to attain these high ideals.

Fundamental doctrine this, and glorious! Contentment, complacency, peace—all that makes life worth living—have their source in the mind of the individual. From the same source spring unrest, turbulence, misery—everything that leads to dissolution and death. It's a life lesson too seldom considered. People are influenced and moved to action more by what they think other people think than by what they themselves think. Too many arrogate to themselves the thought that sin may be indulged in with impunity so long as it is not "found out." They presume that dishonest acts may be committed if kept hidden.

To use just one example, as boys of other generations stealthily hid behind barns and bushes to smoke, so boys of today find hiding places for such acts, and they blindly think it is all right if they manage not to be caught.

No matter what the hidden act, whether found out or not, those who transgress pay the penalty of sin and of indiscretion. The intent that precedes the act leaves its indelible impression upon the character. And though the culprit might offer a balm to his conscience by saying that he "will not count this one," yet deep in the inner mind it is counted just the same, and the marks in his character will stand against him in the day of judgment. No one can hide from his thoughts nor escape from their inevitable consequences.

In view of the responsibility of leadership that every member carries in The Church of Jesus Christ of Latter-day Saints and in the world, it is well for each of us to pause frequently and to take stock of ourself to ascertain what we are thinking about when we don't have to think. "For as [a man] thinketh in his heart, so is he. . . ." (Prov. 23:7), and "what you are," as Emerson says, "thunders so loud in my ears, I cannot hear what you say." ○

Dr. Reed H. Bradford, professor of sociology at Brigham Young University and executive secretary of the adult committee of Church Correlation, has long been a popular contributor to Church periodicals.

● We must be concerned with eternity. The Lord has told us, "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

One of the things that has eternal implications is change. Change occurs within both individuals and organizations. The twentieth century is characterized by some of the most rapid and profound changes in the social life of human beings ever experienced in the history of man. Let us note some of the major ones.

1. There has been a great explosion of certain kinds of knowledge. In this century science has truly been exploited as a method for the discovery of truth. Someone has indicated that approximately ninety percent of all the scientists of recorded history are *now* living. Vast sums of money are being spent for research by both private and governmental agencies in many countries. The amount of information being published daily is staggering. The individual who wishes to become an authority in a given discipline finds himself forced to become more and more of a specialist.

2. Systems of transportation and communication have greatly increased in number and efficiency. The telegraph, telephone, radio, television, automobile, and airplane have become commonplace in many

societies only during the last fifty years. This has made it possible for the individual to receive knowledge about places, people, and facts in ways that were completely unknown to his grandfather. The opportunity to expand his horizons is available to him. He can know about events happening all over the world almost as soon as they occur.

3. The basic character of many organizations has changed. Sociologists refer to such groups as the family or neighborhood as "primary" groups in which the relationships of individuals are intimate and face-to-face. Such individuals know much about each other and are united by many common bonds.

But this century has witnessed the rise of another type of group, often referred to as a "secondary" group. This group tends to be formal, rather than informal. Organized for a limited, specific purpose, it concerns itself with only one aspect of the individual's total life. There are hundreds of such organizations. For example, one who buys stock in a given corporation and attends perhaps one meeting a year is personally acquainted with very few of the other stockholders. Or perhaps one is a member of a given occupational or professional organization; the only time he sees most of the other members is at an annual meeting.

4. In many countries there has been a basic change from a rural to an urban type of living. In 1790, when the first census was taken in the United States, over ninety percent of the population lived in towns of less than 8,000 inhabitants. Today the vast majority of citizens live in metropolitan areas, and their social

By Reed H. Bradford

Values *In a World*  
of Change

Jesus sometimes sought isolation to think, reflect, evaluate, fast, and pray.

"Why shouldn't we?"

life is characterized by complexity and heterogeneity.

The above changes have produced many problems for both the individual and his society. The new complexity of life has produced bewilderment and confusion. As a result, many individuals have turned to so-called escape mechanisms, such as alcohol, drugs, lust, and gambling, to mention only a few. In many nations, crime rates are increasing much more rapidly than population rates.

This new type of world has brought with it many changes of values. There has been a relaxing and letting down of moral standards. Church membership and attendance are low in many nations. Divorce rates are rising. Giving mediocre effort in one's daily occupation is common practice.

How can a person adjust to all these changes?

First of all, the ringing message of the Savior should be heard and understood. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (John 15:11.)

His atonement and resurrection, the principles that he taught, and the Church that he organized are all designed to help each person find divine fulfillment. He said: "I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am one in the Father, as the Father is one in me, that we may be one." (D&C 35:2.)

To become his son (or daughter) means that one must understand the principles upon which such attainment is based. This requires a depth kind of

education, an education that is based on thought and reason.

In obtaining such an education, members of The Church of Jesus Christ of Latter-day Saints have a special blessing. Not only can they consider the experiences of life thoughtfully and reasonably, but they can also enjoy the influence of the Holy Ghost, or, more precisely, the gift of the Holy Ghost.

"Yea, repent and be baptized, every one of you, for a remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost." (D&C 33:11.)

And, "God shall give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now." (D&C 121:26.)

An individual living in a complex society often finds, however, that it is difficult for him to carry out such a process of education because of the many demands placed upon him. The only way such an educational process can be carried out is for the individual to make a commitment to himself to do it. One way to accomplish this is to follow the example of the Savior. He practiced what might be called "the art of contemplation." He went alone to a place where he would not be disturbed and where he could think, reflect, evaluate, fast, and pray. He was thus able to gain a depth understanding of the principles of the gospel.

But an understanding of the principles is not enough. One must also live them. At first, when one's experiences with the living of the principles is limited, he

the author asks.





may experience strong temptations to behave in ways that are not in harmony with the teachings of the Lord. The Savior had such temptations in mind when he said: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." (John 17:15.)

As one discovers the joy that comes from incorporating these teachings into his life, it becomes easier for him to live them. This does not mean that the temptations will cease, but when they come he must remember that a diamond is of much greater value than its glass imitation. Also, to be tested is one of the great purposes of this life.

"Therefore, be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy." (D&C 98:14.) For those who survive this test successfully, "... all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's." (D&C 76:59.)

To further assist the individual to become his son or daughter, the Lord has provided for him the opportunity of being blessed by the priesthood and the family, both of which are eternal. The priesthood is both authority and power. It provides the authority for the individual to participate in such saving ordinances as baptism and eternal marriage. If one lives the principles of the gospel, he acquires the kind of power indicated in the following: "Let thy bowels . . . be full of charity towards all men, and to the house-

hold of faith, and let virtue garnish thy thoughts unceasingly; *then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.*" (D&C 121:45. Italics added.)

Our Heavenly Father presides over an eternal family. If an individual is married by his authority and lives the principles of the gospel, the marriage will be eternal. Children born to such a marriage may be sealed by the Holy Spirit of Promise to the parents. Such a family and home become a divine sanctuary for the individual. Husband and wife become members of a paired unity wherein they understand, encourage, and complement one another. They consider themselves to be partners with their Heavenly Father in helping their children to become his sons and daughters. There is a certain kind of spirit that characterizes such a home: the spirit of respect, of kindness, of understanding, of love itself.

Yes, we must be concerned with eternity. The soul is eternal; the priesthood is eternal; the family—the Lord's kind of family—is eternal; and his principles are eternal. The Ten Commandments, the Beatitudes, and all of his principles are valid in any society and in any age. By making a personal commitment to him to represent him well in whatever positions one holds, one can experience the maximum joy in whatever kind of society he lives.

And if he gives the last full measure of devotion to the eternal "constants amid change" in this life, he has the promise of salvation and exaltation in the life to come, which is the greatest of attainments. ○

Milan D. Smith is president of the Washington [D.C.] Stake and executive vice president of the National Cannery Association.

● Fundamental laws—eternal truths—do not change, but customs, habits, hypotheses, standards of living of various societies, methods of carrying on commerce, types of government, communication, modes of transportation, and style of dress and fashions do change over periods of time. In fact, in our era dramatic alterations and innovations in some of these categories take place at a highly accelerated rate.

Other changes, many not pleasant to contemplate, are also taking place. A vocal minority cry, "God is dead." If they could, they would influence all to reject the spiritual, moral laws with fixed principles.

Despite the efforts of iconoclasts to ridicule the profound utterance, George Washington's statement on the value of religion continues to inspire most of his countrymen and many beyond our borders: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness—these firm props of the duties of men and citizens . . . and let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in

exclusion of religious principle."

The annual Federal Bureau of Investigation report and the National Crime Commission report released recently underscore the degree to which the American stability and morality have been affected as a result of the unrelenting campaign of derision against religion and high moral values.

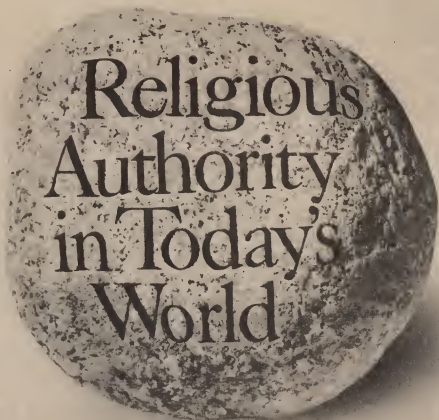
The FBI report says that "the organized underworld has amassed tremendous wealth from the vice operations it controls. Gambling, narcotics, trafficking, usury, labor racketeering, even legitimate business activities pour huge sums into the coffers of the top men. Of these, gambling is probably the most important. Profits from gambling are used by the gangland overlords to finance other lucrative ventures and to expand their organizations. These funds also find their way into the hands of corrupt public officials who are able to provide protection for the rackets.

"In fiscal year 1966, there were 1,705 violations committed under the Bank Robberies Statute, including 1,077 robberies, 47 burglaries and 161 larcenies. While the total number of these crimes remains high, it is encouraging to note that there was a reduction of 71 in the 1966 fiscal year over the record high in 1965. Convictions for these crimes continued to increase, however, with a new peak of 870 recorded for the year. Over 8,696 years in actual, suspended and probationary sentences were imposed. Two death sentences were also levied. Only convictions in federal courts are included in these totals. . . ." The study revealed that banking institutions in 36 out of the

By Milan D. Smith

Values

World morality has been seriously affected by those who have rejected moral law.



## Crime in America accounts for over \$20 billion yearly—and is highest in the 15-21

50 states in the United States were victimized.

"Seven convictions for crimes aboard aircraft and 32 for crimes on the high seas were registered in the 1966 fiscal year.

"Investigations of crimes on government and Indian reservations by the FBI during the year led to a record high of 1,777 convictions. Sentences exceeded 2,100 years. In addition, a total of 363 fugitives wanted for such crimes as murder, manslaughter, assault with a dangerous weapons, rape, burglary, and armed robbery were located in these cases."

A summary of major convictions disclosed: Assaulting or killing a federal officer, 42; escaped federal prisoners, parole, probation, and conditional release violators, 214; espionage, 2; extortion, 62; Federal Housing Administration matters, 103; bribery, conflict of interest and bond default, 78; interstate transportation of obscene matter, 22; Federal Train Wreck Statute, 15; fraud against the government, 288; illegal wearing of uniform and related statutes, 109; impersonation, 71; interstate transmission of wagering information, 12; interstate transportation in aid of racketeering, 76; interstate transportation of stolen motor vehicles or aircraft, 5,141; interstate transportation of stolen property, 1,096 (21,164 stolen motor vehicles were recovered); kidnaping, 42; mail frauds, 13; national bank and federal reserve acts—banks, federal credit union, savings and loan, 626; perjury, 19; Selective Service Act, 1948–343; theft, embezzlement, or illegal possession of government property, 602; theft from interstate shipment, 834; Veterans Administration matters, 61; White Slave

Traffic Act, 75. There were 602 convictions for theft of government property and related violations.

The National Crime Commission report sets the economic impact of crime in America in excess of \$20 billion a year. A breakdown of crime costs follows:

"Crimes against persons, such as homicide and assault, 815 million dollars; crimes against property, 3.9 billion; other crimes, such as drunken driving, tax fraud and abortion, 2 billion; illegal goods and services, such as narcotics, loan-sharking, bootlegging of liquor, prostitution and gambling, 8 billion; public law enforcement and criminal justice, 4.2 billion; private costs related to crime, 1.9 billion."

The report notes that "for the nation as a whole, there is far more crime than ever is reported," and that crime is highest in the 15 to 21 age group. "What appears to be happening throughout the country, in the cities and in the suburbs, among the poor and among the well-to-do, is that parental, and especially paternal, authority over the young people is becoming weaker."

The truth of these facts is even more apparent as a result of a broad survey of 10,000 representative American households. The survey found that "burglaries occur some three times more often than reported, that forcible rapes occur some three and a half times more often, that white-collar offenses are probably the most underestimated of all crimes and that no one knows for certain just how many victims of organized crime keep silent out of fear, or—as in the case of gamblers—out of disinclination to see the particular criminal activity stopped."

Values

World  
Change





## age group.

An astounding point made by the commission's survey is that one boy in every six sooner or later is referred to juvenile court. Further, it predicts that "about 40 percent of all male children living in the United States will be arrested for non-traffic offenses during their lives."

The FBI report concludes: "Crime and subversion continue to chip at the bulwark of democracy as laid down by our forefathers nearly 200 years ago. There must be a reawakening of the entire citizenry and a return to the 'old-fashioned' principles of honesty, respect, high moral standards and patriotism if we are to survive."

It is interesting to note that only one member of the Crime Commission, in a minority statement, regretted that the report "neglects to recognize Godlessness as the basic cause of crime, and religion as the basic cure."

As these facts demonstrate, a great multitude have either completely rejected religion or have designed to keep a void between its stabilizing influences and the conduct of their daily lives.

Satanic powers seem to have prevailed through men in undermining in millions of lives the recognition and reverence for and humble submission to God, whose creative power directed the formation of this world and innumerable other worlds. With faith in God gone, these people find it difficult, if not impossible, to have faith in man. They therefore cannot accept or support human law.

As a result, the following prophecies are being fulfilled in our years:

"This know also, that in the last days perilous times shall come.

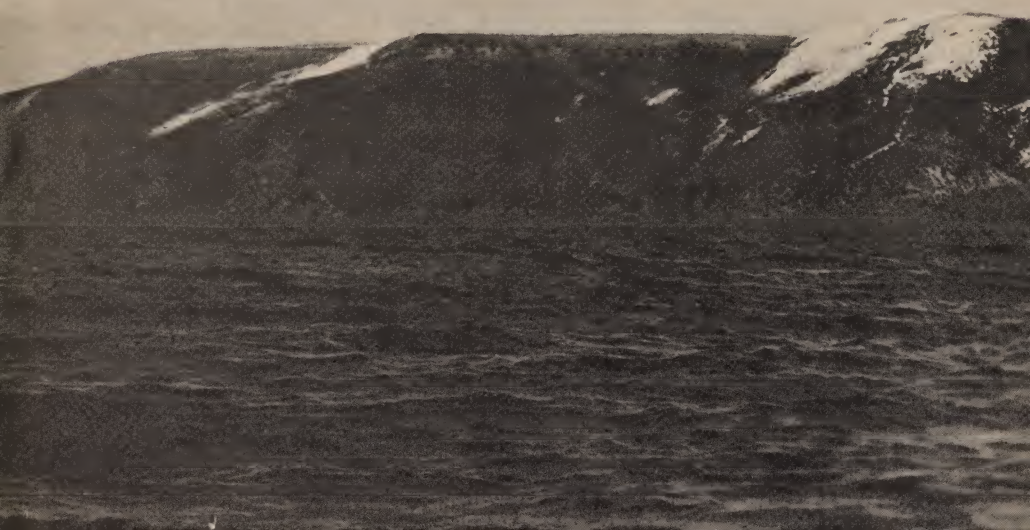
"For men shall be lovers of their own selves, covetous, boasters, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

"Traitors, heady, highminded, lovers of pleasures more than lovers of God." (2 Tim. 3:1-4.)

How grateful all of us should be to focus on the overriding event of this dispensation—the establishment, within the broad field of religion, of the Church through revelation. The Lord's Church has been organized through the Prophet Joseph Smith and possesses direct authority from God to those of his children who qualify to act in his name in performance of the duties, responsibilities, and ordinances of their offices within the kingdom.

The scriptures indicate that "no man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb. 5:4.) Each who has served since Joseph Smith as Prophet and President of the Church has served as the only mouthpiece of God in his time to those people who have entered into the covenant of baptism and other covenants with the Lord. The greatest prophet in a given generation is President of the Church, because he gives counsel that strengthens the Saints in meeting the problems of their day. Man, through obedience, can obtain joy and satisfaction in this life as well as in the world to come. Through obedience he will develop qualities of character that



cannot be taken from or denied him when he leaves this life.

Church authorities at all levels—general, stake, ward, mission, branch, and parental—can in this changing world guide those over whom they preside, can guide them to achieve the celestial kingdom of God.

Jesus gave the formula to obtain eternal life: “If thou wilt enter into life, keep the commandments.”

Looking again at the world about us and its effect on us, we are impressed that many men who are held high in the esteem of their fellowmen but who do not have the priesthood of God are not in the best position to counsel society on problems of everyday living. How much more ineffectual they become, then, if they are dealing in the intangible realms of the spiritual.

We find that man is generally unable to make accurate interpretations of his fellow human beings with whom he has close physical and mental communion.

How, then, can he reasonably follow them in their counsel in a field that they are patently unqualified to comprehend? By comparison, those men in the Church who counsel by inspiration are able to convey truths that are spiritually discerned. With confidence one can accept such guidance, knowing that those truths are part of the total truths that ultimately rule life and eternal destiny.

Would that all mankind could appreciate the beauties of the gospel and live for its blessings; then the problems that now appear to have no solution would swiftly be solved. O

Orpha S. Boyden is mother of four, a member of the Utah State University Board of Trustees, and in the Yale (Salt Lake City) 2nd Ward Relief Society presidency.

● “Times have changed. Our home is nothing more than a hotel, with maid service, where the children stop long enough to eat, sleep, shower, change their clothes, and go to their next appointment.” Parents with this attitude are defeated, and their children are to be pitied.

Times *have* changed. Man can now cross the continent in the time he used to drive a team of horses 30 miles. This is the day of the instant breakfast, drip-dry, and permanent press. But there is one thing that has not changed: the responsibility of parents to their children. The counsel given by King Benjamin a long time ago is just as valid today as it was then:

“And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil. . . .

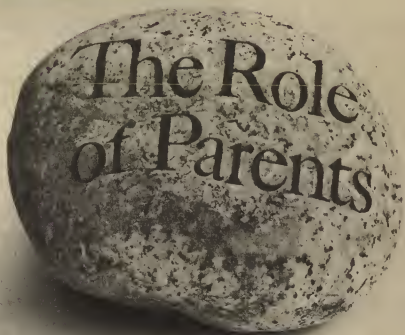
“But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another.” (Mosiah 4:14, 15.)

The role of Latter-day Saint parents has been made very clear by the Lord in a revelation to Joseph Smith in 1831:

“And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of

By Orpha S. Boyden

Values



repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents. . . .

"And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:25, 28.)

If we want our homes to be less like grand hotels and more like places where we can teach our children to pray and to walk uprightly before the Lord, we will have to work at it. We must quit talking about the "good old days" when life was simpler, and bring our thinking down to here and now. Personally, I'm not sure how good the good old days really were. I find the modern highways and automobiles, with all their hazards, a great improvement on the dusty wash-board roads we used to bounce over. I am likewise grateful for the advances in scientific areas providing us with vaccines and drugs that now practically eliminate diseases that were common in my childhood.

The problem for today's parents is to help their children understand that the automobile can be a wonderful means of transportation or it can be a lethal weapon; drugs can save lives or ruin them. So many forces are competing for the time and interest of our children that parents must be real leaders if they are to succeed.

We must help our children meet the onslaught of conflicting ideas. Conscientious parents will not shield their children from new ideas but will help them evaluate their worth. Experiences can and should be provided within the framework of the home

to teach children how to sort out and live by those principles that will bring them happiness. Here are some specific ideas that might be helpful to your family:

1. **We must make home a pleasant place.** This has nothing to do with architecture or decor. If we expect to teach proper values to our children, it must be in an atmosphere of love and understanding, where the Spirit of the Lord can dwell, where ideas are exchanged freely, and where each person feels appreciated for his own special qualities. Home should be a place where children like to be, a haven from the world of conflict and competition, a place where good humor abounds and where courtesy is not saved for company.

2. **Keep up with the times!** Are we interesting persons, not merely dutiful parents to whom the child feels obligated? We may not be able to do the new math, but we can read enough about it to show that we are at least in the twentieth century.

With newspapers, books, magazines, radio, and television, there is no excuse for not being reasonably well informed on current subjects. While we can't know all about everything, we can keep abreast of things enough to understand the problems that face our children today. How can we deal with the subjects of miniskirts, LSD, long hair, short hair, protests, and pornography unless our discussions are based on accurate information? How can we encourage our children to develop cultural and scientific interests unless we do so ourselves?

3. **Quiet, please!** Someone has declared that the

**A six-point plan for making a house more of a home and less of a hotel.**



## **"How can we talk to youth about miniskirts, protests, or pornography unless we**

communications gap between generations is greater than between languages. It could be that many of us parents are talking when we should be listening. If we really want to improve the dialogue between us and our children, we will listen respectfully when the children ask questions or when they are in a mood for a friendly talk. If we are interested listeners, we can learn much about the value systems they are encountering.

Children's timing is usually bad (until they become a little older and know its importance). Even though the baby is crying, the phone is ringing, and the gravy about to boil over, the wise parent will actually handle the matter, not using the confusion as an excuse for postponement until tomorrow or forever.

On the other hand, parents who are too preoccupied often lose contact with their children's points of view. When a touchy subject comes up, these parents often "lose their cool," harsh words are exchanged, and the line of communication between parent and child is pretty well clogged, if not cut off completely. One teenager said to her friend: "I wish I could attend your home evenings instead of ours. You and your folks have such a good time together, and you can talk about anything. At our home I feel that unless I answer the questions exactly as my father wants them answered, he is disappointed and critical of me. So I just don't talk."

**4. Home as a laboratory.** Young parents could become confused by the barrage of printed material on the modern approach to child-rearing. But any thoughtful parent must realize that no matter

how much times have changed, the home remains the place where each child starts his life experience, and what happens there profoundly affects his future.

Latter-day Saint parents have an obligation to guide their children in such a way that they may qualify to return to our Heavenly Father's presence. This means that we must introduce them to experiences in which the eternal values are embedded. If a child is brought up in a home where he feels loved and appreciated, he is more apt to have confidence in himself and faith in others. For the first few years, the important formative years, home is the entire world to the child. His whole outlook on life is affected by what takes place there.

The home and its surroundings provide a natural laboratory for learning. The assignment of home duties should not be merely a device for getting the work done; such qualities as dependability, promptness, decision-making, and pride in workmanship can be developed in children whose parents will take the time and interest to make it happen. The nagging approach may get the job done but that's about all.

Children whose parents take the time to watch a sunset with them, or plant a garden with them, will develop an appreciation for the wonders and beauty of nature. Children whose parents plan with them and do a good deed for a neighbor are learning the meaning of brotherly love. Parents who give of themselves will be remembered in love much longer than those parents who spend their energies providing material things for their children.



## have accurate information?"

One of the greatest blessings to come to families through the Church in recent years is the home evening manual, particularly the sections on application of the gospel truths being taught. Every class we attend—priesthood, MIA, Primary, Sunday School, Relief Society—teaches gospel principles, but the home is in the unique position of being able to actually try these principles out. For example, what better way could we help children begin to understand Jesus' sacrifice for us than to give them actual experience in making sacrifices for each other?

Ann, who was shy and needed more association with children her own age, was invited to a party. She had an important family responsibility and declined the invitation. Her older brother discovered this and insisted on her going to the party while he did her assignment. It was learned later that to do this he had turned down an invitation to attend a basketball game, and he loved basketball. This experience helped both children learn what it means to do without something we ourselves want in order to help someone we love; thus we will come to appreciate more and more the great sacrifice Jesus made for us. As Latter-day Saint parents we must put more emphasis on living the gospel than on talking about it.

**5. Who's in charge here?** At times this is not easy to tell. One too often gets the impression that the children are making the decisions and giving the orders. In these cases it may be that since the parents are either too timid or too lazy to be the leaders, the children do it for them. Enough has been said and written on the subject to convince any parent

that children want and need discipline. They often have neither the background nor the experience to make proper choices without guidance.

"Consistency, thou art a jewel," could have been written about child-rearing. When a child is punished one day for misbehaving and the same action is ignored on another occasion, it is difficult for him to understand just what behavior is expected. It is very tedious work for the parents of young children to hammer away at what behavior is acceptable and what is not, but nothing will pay greater dividends in helping children become stable members of society.

If a child has not been taught by loving parents how to mind, he is on the road to trouble with all authority—the school, Church teachers and officers, military and government officials. Respect for law and authority begins in the home. The child whose parents are wishy-washy about how instructions are followed has a difficult time adjusting to those who are in authority over him outside the home. If parents allow their child to do as he pleases when he pleases, they are failing in their responsibility to prepare him for life's experiences. Fundamental in Latter-day Saint teaching is respect for law and authority.

**6. The power of example.** An English minister of the seventeenth century stated: "Whatever parent gives his children good instruction, and sets them at the same time a bad example, may be considered as bringing them food in one hand, and poison in the other."

If we are truly serious about assuming our role as parents, consistent with Latter-day Saint teachings,



Values In a World  
of Change



we must prove through our actions our sincere belief in the eternal values. We cannot stoop to hypocrisy, as exemplified by the parent who tells the school his child is ill at home when in reality he is on the ski slopes, or the parent who permits a child to drive a car before he is of legal age. When a parent shows contempt for regulations, his lessons on respect for the law are soon forgotten. If a parent only has the "Christmas and Easter" approach to his religious in-

volvement, the child soon believes that keeping the commandments may not be so important after all.

These are some of the areas that we might explore in reviewing our role as Latter-day Saint parents in a changing world. It must be recognized that a parent is, first of all, a leader, and that he must develop within himself to the best of his ability those unsalable qualities that enable him to say, as Jesus has said to all of us, "Come, follow me." ○

### A Mother's Prayer

By Marjorie K. Reynolds

*Thank you for his hands  
that he can catch a ball,  
And dress himself and hold his cup;  
Hang on so he won't fall.*

*Thank you for his eyes  
that he can see to play,  
And read his books and look for  
shells,  
To know sunshine is day.*

*Thank you for his feet  
that he can skip and run,  
And climb a tree and hop a fence  
And march with his toy gun.*

*Thank you for his ears  
that he can hear his name,  
And Toby's bark and birds that  
sing  
And rain that falls the same.*

*Thank you for his thoughts  
that he can wonder why,  
And watch the stars and feel the  
snow,  
To dream and plan and try.*







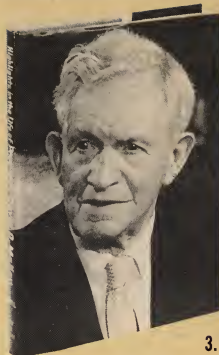
# NEW!

## 1. REASONING, REVELATION — AND YOU!

by James J. Unopulos, Jr.

\$4.95

Here is the gospel plan in its plainness and also its majesty. The book is based on a course of gospel achievement taught successfully in southern California for several years. Inspirational reading, as well as a thought-provoking course of study.

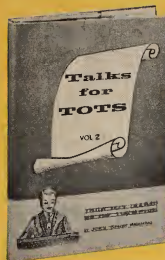


3.

HIGHLIGHTS IN THE LIFE OF  
PRESIDENT DANIEL H. MCKAY  
by Jeanette McKay Morrell

\$4.95

This biography of President McKay continues to be an extremely popular book among Latter-day Saint readers and non-members alike. The author, the President's sister, portrays the greatness of his leadership, as well as the personal humility and depth of character that have made him so beloved of his people.



## 2a. TALKS FOR TOTS, Vol. 2

by Joyce Bowen Maughan

\$2.25

An ideal book for homes with Primary and Junior Sunday School children. Here are uplifting ideas and careful suggestions for talks... easy to learn and remember. This is a companion volume to the very popular Vol. 1, priced at \$1.95. (To order Vol. 1 write for 2b)

# NEW!



## FAMILY NIGHT FUN AND LEARNING

### 4. TEACH ME by Dortha C. Murdock

\$3.50

An enchanting collection of stories, projects, games, and other pastimes that the very young will appreciate. Ideal for home evenings or for use in Primary, Junior Sunday School, Relief Society, Nursery Classes.

### 5. PLEASE TELL ME by Elizabeth and J. Stanley Schoenfeld

\$2.95

Here are some of the most-often asked questions on religion — answered clearly for the young mind. A helpful book for all parents. Don't give your children just any answer, use this skillfully written book.

### 6. FAMILY NIGHT FUN by Monroe and Shirley Paxman

\$2.95

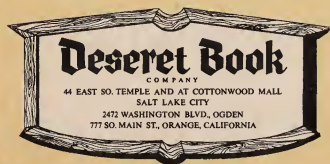
A great "how-to" book that spells out many recipes for successful and memorable family nights. Here are many ideas that will spark your family get-togethers and make them meaningful.

### 7. AND THEY SHALL TEACH THEIR CHILDREN by Reed H. Bradford

\$3.50

A warning and encouraging voice that should be heeded by all Latter-day Saint parents. Drawing upon scriptural sources and with supporting material from present-day Church leaders, the author clearly defines the role and the responsibility of parents in teaching their children.

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Era May 67

Dr. Quinn G. McKay, dean, school of business and economics at Weber State College, Ogden, Utah, is teachers quorum adviser in his ward and a consistent contributor to personnel management publications.

● What are our attitudes toward people who are wealthier than we, or those who might be considered poor? Anyone who attempts to honestly discuss economic values often runs the risk of offending either the rich or the poor or both. The rich frequently seem to disparage the poor because of their poverty, and the poor often condemn and are covetous of the rich because of their accumulation of material goods. The rich may justify their position by pointing out such facts as that Peter was a businessman and must have had some means, while the poor may cite quotations of the Savior condemning the rich.

It seems fairly safe to say that neither prosperity nor poverty, as such, has any virtue in and of itself. Unrighteous rich and unrighteous poor are equally condemned in Doctrine and Covenants 56:16-17. What poverty or prosperity *does* to one's relationship to God and his fellowmen is certainly the important thing. However, a tabulation of the statements of Christ for and against wealth and poverty, coupled with the history recorded in the Book of Mormon, does indeed seem to indicate that of the two, riches are more to be feared.

In the scriptures, practically every period of prosperity led to unrighteousness. Measured by almost any standard, the Saints are now living in a period

of prosperity and enjoy the luxury of material possessions unequalled in any other period of man's history. The oft-repeated statement attributed to one of the latter-day prophets, "The Saints can endure poverty much better than they can handle prosperity," should serve to encourage us all to raise questions about our economic values and make sure we are not going astray.

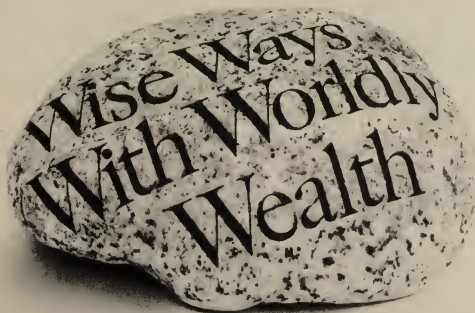
Neither wealth nor poverty is an indication of worthiness. It is somewhat disturbing to hear more and more frequently the idea that if a person lives righteously, he will gain economically. This implies that if one is poor, he is not obeying God's commandments. If it is argued that righteousness brings prosperity, then those in poverty should be able to overcome their lot by repenting; hence, such reasoning implies that their economic condition is evidence of failure to live a God-like life. Likewise, it also implies that accumulation of material goods is evidence of a more Christian way of life. But surely God does not equate righteousness with riches, nor use poverty as evidence of sinful living.

Some people believe that accumulation of worldly goods is evidence of their having lived a good life. One author notes that many of the early founders of America were highly motivated by such a belief. They reasoned that if one lives God's laws, he will be blessed materially; thus if one has gained many material things, this must be verification of a God-like life. Two factors indicate that this reasoning cannot be valid:

1. If wealth follows righteous living, it would then

By Quinn G. McKay

Values  
in the World  
of Change



"Neither wealth nor poverty is an

appear that people who have no wealth are unrighteous—but wasn't Christ himself poor?

2. If wealth follows righteous living, those who are most wealthy should be the most righteous. But wealth and poverty have little causal relationship to either righteousness or sinful living.

We live in an age of great materialism, and at times we all tend to get caught up in the urge to get more money. In former days people lived in small towns and could get to know their neighbors on a close, personal basis that allowed them to evaluate others more honestly.

Today, in our highly urbanized society, we come to know our neighbors less intimately, and the value of a man is often determined by fleeting glimpses of the make of his car, the clothing he wears, the size and location of his home, and a rumored amount of his income. This relative personal remoteness, coupled with the materialism of our society, tends to increase the urge of many to become more acquisitive.

To help provide a basis for sound economic values in this world of change, it should be useful to discuss some of the reasons people may be poor or rich.

First, why are people poor? Here are some possible reasons:

1. *Laziness.* Yes, some people are poor because they are lazy. However, those who are wealthy are sometimes prone to judge this to be the major or sole reason for poverty. Evidence proves that the wealthy have no monopoly on hard work. We all know of poor people who work hard, and wealthy people who are

quite lacking in industry. There must be other causes for poverty.

2. *Poor management, or lack of skills.* This is probably a more frequent cause of poverty than laziness. Many people just do not have the skills to make and manage money. Wealth is accumulated by following economic (material) principles, not spiritual principles. Some people never learn these principles. Some perhaps don't feel that money is important, and thus they have not been motivated to develop necessary economic skills.

3. *Misfortune.* Such things as ill health, death of the income earner, drought, fire, or an accident might also cause people to be poor.

4. *Poverty that is inherited.* Children usually adopt the attitudes of their parents, and so the attitudes that made the parents poor are often passed on to their offspring.

Why are people rich? Consider the following:

1. *Wealth that is inherited.* Today there are few Horatio Algers who worked up the ladder from janitor to president of the company; many wealthy people of today inherited their wealth from their parents.

2. *Good management.* We usually do well what we set our hearts on; thus, "... where your treasure is, there will your heart be also." (Matt. 6:21.) If a man thinks worldly wealth is important, he may set his goals toward attaining such wealth, develop the necessary skills, and concentrate his efforts, and often he will make money.

3. *Dishonesty.* Regardless of the slogan "Honesty is the best policy," many people become wealthy

indication of worthiness."



## Unfortunately, many people spell \$ucce\$\$ only one way.

through dishonest and even illegal practices. This does not mean that all rich people are dishonest; it does mean that wealth cannot be used as an indication of righteousness.

4. *Good fortune.* Being in the right place at the right time or being involved in some unforeseen happening has made more than one man rich.

5. *Hard work.* This is another contribution to wealth, but usually it must be accompanied by good management.

Suffice it to say, there are many other reasons for wealth and poverty than living or not living spiritual commandments. Worldly riches usually come to those who obey economic laws, and poverty to those who disobey economic laws.

Since the words of scriptures and latter-day prophets seem to indicate the possession of riches to be the greater problem, our concern should be even heightened in this day of bounteous material goods.

Our motives are far more important than whether we *have* or *have not*. Years ago a young member of the Church set a goal to make a million dollars by the time he was 40 so he could then do as he wished. He reached this goal, and as far as can be discerned, he has used his wealth wisely. However, many others have attempted the same thing, and in the course of events their attitudes have changed. Avarice, greed, a desire for prestige, power, and ostentation have crept in, and they have completely forgotten Jacob's admonition in the Book of Mormon:

"... because some of you have obtained more abundantly than that of your brethren, ye are lifted

up in the pride of your hearts, and wear stiff necks and high heads because of the costliness of your apparel, and persecute your brethren because ye suppose that ye are better than they.

"But before ye seek for riches, seek ye for the kingdom of God.

"And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted." (Jac. 2:13, 18-19.)

In most western societies today, money represents a certain degree of power and influence. Indeed, this is one of the prime motives for some who seek wealth. While this can be a real blessing, caution should be practiced to heed continually the warning:

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority [power], as they suppose, they will immediately begin to exercise unrighteous dominion." (D&C 121:39.)

Society today often equates success with money. When people refer to a man with means as successful, it doesn't take others long to determine that money may also win them the same title, and thus they often seek for success as measured by society.

On the other hand, those who might be considered poor should assess their motives and make sure that justifying poverty by quoting scriptures is not just a salve to cover an indolent attitude. Each man should do all he is capable to provide his own support.

Values of the World  
of Change



Here are some suggestions each of us might consider to help us maintain sound economic values in a hectic world of change:

1. Periodically I will have a frank talk with myself about my attitudes toward those who are poorer and those who are richer than I. Does my behavior toward these people demonstrate that I regard each of them as my brother? Or do I attempt to avoid the poor because they are not "in my class"? Am I condescending toward those who are poor? Do I curry a certain man's favor because he is rich? When I see a man who is poor, do I make a mental note that he must be lazy and irresponsible, not realizing that there may be valid reasons for his economic condition? Do I regard all rich as being dishonest or greedy?

2. I will regularly ask myself searching questions and be tough-minded in my answers to check my feelings toward worldly wealth. Do I avoid avarice and greed? How much of my seeking after worldly wealth is honestly prompted by my wanting to pay more tithing or to give to the poor, and how much by wanting more recognition, power, influence, and prestige?

Do I give only of my surplus, or do I share also my necessities? How much does a keeping-up-with-the-Joneses attitude direct my attempts to get more money? Am I a "publican" who loves to be seen of men?

How do I spell \$ucce\$\$\$? If I have little worldly wealth, am I poor because I have not accepted my responsibility to my family? Have I made an honest effort to learn the skills necessary to provide

my family with the economic necessities of life?

3. I will make a self-evaluation to see if I have tended to lose sight of the purpose for which I was placed on earth—i.e., to develop God-like qualities. Brigham Young has said, "The Latter-day Saints who turn their attention to money-making soon become cold in their feelings toward the ordinances of the house of God." Does my behavior demonstrate that seeking the kingdom of God is my primary goal? Do I find it easier to forego my duties toward furthering the Lord's work in favor of things that will bring me either more money or worldly recognition? Do I really keep first things first?

4. I will avoid debt. "Let us all be happy and live within our means, even if we have to borrow the money to do it with," said Artemus Ward. In a way, Mr. Ward's comment epitomizes our day. Consumer debt, along with bankruptcy, has been rising at an alarming rate. It is relatively easy for one to say, "I am different. Only those who don't know how to handle money go bankrupt." This may be true, but an alarming number of people who thought they knew how to handle debt have gone bankrupt. A key to avoiding debt is to save a portion of everything earned. With rare exception, only three things justify personal debt: buying a house, starting a business, and obtaining an education.

5. I will pay my obligations. "A man who will not pay his honest debts is no Latter-day Saint, if he has the means to pay them," said Brigham Young. Too frequently we hear about people who are careless, neglectful, or even deceitful about their financial





obligations. Each of us should learn to be prompt and honest in money matters.

6. I will return to the Lord his tithing, one-tenth of my increase. This is the nearest the Lord has come to giving us an economic law. However, even this is primarily a spiritual law.

"We do too many right things for too many wrong reasons" is an oft-repeated statement. No one should pay tithing with as his main motivation the belief that by so doing he will become wealthy in worldly things. There is no doubt that a man will be blessed abundantly for paying tithing—perhaps even with

worldly goods. However, man should not obey the commandment just because he hopes it will return more money to satisfy his desire for material gain. Tithe payers should return the tenth because it is the right thing to do; they should obtain the personal development and strength that come from doing the right thing for the right reason.

Continual vigil must be maintained to make certain we are not engulfed by the materialistic mindedness of our society. Each of us should cultivate, as prime virtues, industry, thrift, and a willingness to make his own way in life. ○

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## Two in a Garden By Webb Dycus

*Haze-muted, in the west the sinking sun  
Slipped dreamily below the ridge's rim,  
While mockingbirds and quail and warblers spun  
Sweet fabrications, and the light grew dim.*

*A toad forsook his station by a plant,  
Fleeing the doom of an approaching hoe;  
Above, a jet trailed plumes rose-radiant;  
And dusk obscured the far end of the row.*

*Day music stilled, and whippoorwills charged in  
With ringing notes of pastoral renown.  
I watched the fireflies' mystic show begin.  
While we were gardening, night put gently down.*





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● In identifying ancestors, genealogical researchers need the answers to four key questions regarding record sources:

1. What types of records exist that will aid in the identification of ancestors?

2. What periods of time do the existing records cover?

3. What genealogical information appears in the existing records?

4. What is the availability of existing records for searching?

The chart and table that follow contain answers to the above questions for the major genealogical record sources of Ireland. The major sources are listed, together with type of record, period covered, type of information given, and source availability.

Table A shows at a glance the record sources available for a research problem in a particular century.

Table B provides more detailed information about the major records available. For example, if a pedigree problem is in the seventeenth century, a quick indication can be obtained from Table A of the sources available for that period. Reference to Table B will then provide more complete information.

# Major Genealogical Record Sources

MAJOR SOURCE AVAILABILITY BY CENTURY

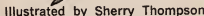
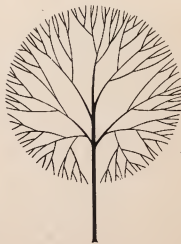
| TYPE OF RECORD                | CENTURY |      |      |      |      |
|-------------------------------|---------|------|------|------|------|
|                               | 16th    | 17th | 18th | 19th | 20th |
| 1. Civil Registration         |         |      |      |      |      |
| 2. Griffith's Valuation Lists |         |      |      |      |      |
| 3. Protestant Marriages       |         |      |      |      |      |
| 4. Tithe Applotment Books     |         |      |      |      |      |
| 5. Census Records             |         |      |      |      |      |
| 6. Marriages in Dublin        |         |      |      |      |      |
| 7. Roman Catholic Registers   |         |      |      |      |      |
| 8. Presbyterian Registers     |         |      |      |      |      |
| 9. County Militia Records     |         |      |      |      |      |
| 10. Deeds & Land Records      |         |      |      |      |      |
| 11. Anglican Church Registers |         |      |      |      |      |
| 12. Quaker Registers          |         |      |      |      |      |
| 13. Probates                  |         |      |      |      |      |

MAJOR SOURCES CHRONOLOGICALLY ARRANGED

| TYPE OF RECORD                | PERIOD COVERED                   | TYPE OF INFORMATION GIVEN   | AVAILABILITY  |
|-------------------------------|----------------------------------|---|---|
| 1. CIVIL REGISTRATION         | 1864 to present                  | <i>Births and deaths, Catholic marriages: names, dates, places, ages, occupations, parentage, residence</i>                       | Registrar General, Custom House, Dublin; index 1864-1867 on film (Genealogical Society); original certificates, births 1864-1955, marriages 1864-1870; deaths 1864-1870, on film (GS) |
|                               | North of Ireland 1922 to present | <i>Births, marriages, deaths: names, dates, places, ages, occupations, parentage, residence</i>                                   | Central Registry Ofc. Fermanagh House, Ormeau Ave. Belfast; index and original certificates 1922-1859 on film (GS)  |
|                               | Births at sea 1864-1921          | <i>Births at sea on British vessels when at least one parent is Irish: names, dates, parentage</i>                                | Registrar General, Custom House, Dublin   |
|                               | Deaths at sea 1864-1921          | <i>Deaths at sea on British vessels of Irish persons: names, dates, ages, sometimes additional data</i>                           | Registrar General, Custom House, Dublin   |
|                               | Births abroad 1864-1921          | <i>Births of children to Irish parents abroad certified by British consul: names, dates, parentage, sometimes additional data</i> | Registrar General, Custom House, Dublin   |
| 2. GRIFFITH'S VALUATION LISTS | Deaths abroad 1864-1921          | <i>Deaths of Irish persons abroad certified by British consul: names, dates, parentage, sometimes additional data</i>             | On film (GS); Registrar General, Custom House, Dublin   |
|                               | 1850-1855                        | <i>Compiled for valuation and rating purposes, houses, tenements, lands: names of tenants, leasees, owners; name of parish</i>    | Southern Ireland in print (GS), Public Records Office, Dublin, National Library of Ireland, Dublin, Northern Ireland on film (GS), Public Rec Ofc, Belfast                            |



## in

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# Ireland (Continued from preceding page)

| TYPE OF RECORD                | PERIOD COVERED                               | TYPE OF INFORMATION GIVEN   | AVAILABILITY   |
|-------------------------------|--|---|--|
| 8. PRESBYTERIAN REGISTERS     | approx 1800 to present, some earlier 1674 ff | <i>Christenings:</i> names of father and child, very rarely mother's name, dates, residence<br><i>Marriages:</i> names, dates, residence  | Local parish custody; earliest registers at the Presbyterian Historical Society, Belfast   |
| 9. COUNTY MILITIA RECORDS     | approx 1730-1920                             | Usually name, birthplace, date of enlistment  | Public Record Office, London   |
| 10. DEEDS & LAND RECORDS      | 1708 to present                              | <i>Deeds of sale, trust mortgages, transfer leases, etc.:</i> genealogical data varies<br><i>Marriage settlements, transfer of property to bride and groom:</i> often gives two and even three generations of genealogical data | Surname index and land index on film (GS); original deeds at Registry of Deeds, Henrietta Street, Dublin   |
| 11. ANGLICAN CHURCH REGISTERS | approx 18th C to present                     | <i>Christenings, marriages, burials:</i> names, dates, ages, parentage, residences, relationships, information varies   | Local parish custody; few in print (GS); many destroyed—for details of registers extant see Deputy Keepers Reports (GS)  |
| 12. QUAKER REGISTERS          | 1655 to present                              | <i>Monthly meeting records contain births, marriages, deaths:</i> names, dates, places, relationships, information varies—often quite detailed  | Society of Friends, 9 Eustace Street, Dublin (the staff does not search, need agent) Friends Meeting House, Lisburn, Antrim  |
| 13. PROBATES                  | 1536 to present                              | Names, dates, places, relationships, information varies   | Index of most, 1536-1917, on film (GS); few originals on film (GS); all Prerogative Court wills prior to 1810 copied into pedigrees in "Betham MSS" (GS); originals scattered—Public Record Off, Dublin; Public Record Off, Belfast; Soc of Genealogists, London |

NOTE: In 1922 a civil war took place in the course of which the Public Records Office, then called the Four Courts, was burned and the majority of the records therein were destroyed. That year a separate parliament and government were established at Belfast for Northern Ireland, comprised of the counties of Antrim, Armagh, Down, Fermanagh, Londonderry, and Tyrone. The remainder of Ireland (26 counties) set up a parliament and government in Dublin, first known as the Irish Free State, later as Eire, and since 1948 as the Republic of Ireland. This partition affected the keeping of vital statistics, and dating from 1922 the records pertaining to the six separate counties are kept in Belfast. Prior to 1920, Irishmen served in the British armed forces, since there was no official army or navy of Ireland. ○

*I gave you life  
Those years ago,  
My middle child,  
And watched you grow  
A lovely child of God.  
You oft would say to me:*

*"Mother,  
I've found some flowers  
In a tree.  
Come with me."*

*I went to see  
New beauty  
Living there,  
Untouched by  
Human  
Hands.*

*"Mother,  
I've found some  
Kittens.  
Come with me."  
I went  
To feel the  
Warmth of new life  
And understand.*

*"Mother,  
I've heard a song  
That matches the stars.  
Come with me."*

*I went  
And heard the  
Angels singing  
In your heart.*

*"Mother,  
I've found a friend.  
Come meet her."*

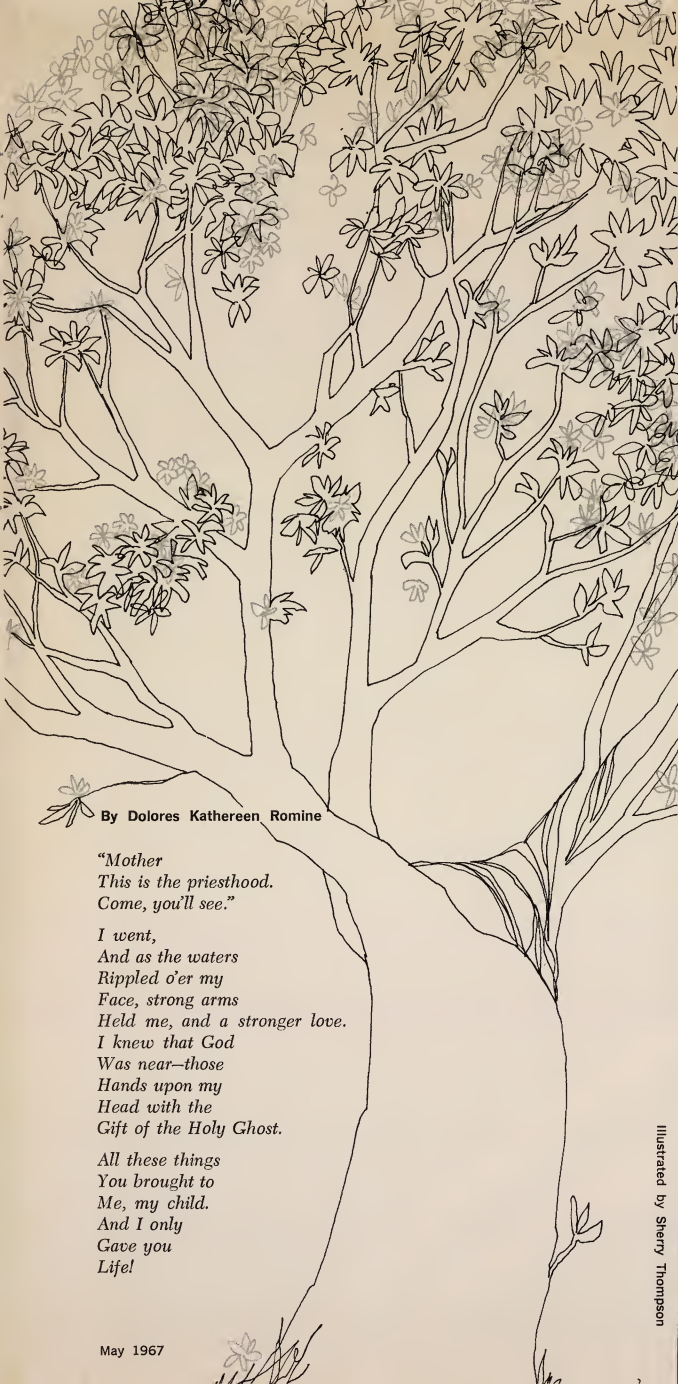
*I went  
To see the sweetest  
Girl, with laughter in  
Her eyes, God's  
Message on her  
Lips. I loved her, too.*

*"Mother,  
I've found a church  
That is true.  
Come with me."*

*I went,  
And all the  
Beauty of the  
World was there.  
Christ's Church  
Upon this earth,  
Restored.*



## Nanette



By Dolores Katherine Romine

*"Mother  
This is the priesthood.  
Come, you'll see."*

*I went,  
And as the waters  
Rippled o'er my  
Face, strong arms  
Held me, and a stronger love.  
I knew that God  
Was near—those  
Hands upon my  
Head with the  
Gift of the Holy Ghost.*

*All these things  
You brought to  
Me, my child.  
And I only  
Gave you  
Life!*

Illustrated by Sherry Thompson

May 1967



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### Theatre Workshop

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3rd Annual (Girls)

### B.Y.U. Youth Academy

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lating classes and special excursions—  
a dream vacation for girls.

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June 19-30 and July 3-14

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fellowship.

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23rd Annual

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11th Annual

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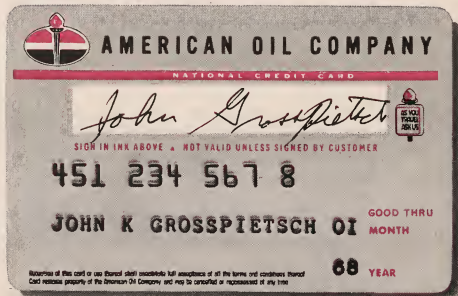
## We make a tire this good because we have to look you in the face every week.

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## The Era Asks

### How Are We Using Electronic Mass Media to Spread the Gospel?

*Few persons are better qualified to discuss Church electronic communications than Brother Arch L. Madsen, president of Bonneville International Corporation (the firm that directs all of the broadcasting interests of the Church) and member of the boards of the National Association of Broadcasters and the Radio Advertising Bureau.*



Arch L. Madsen

**Q—Why are electronic mass media so important to the Church?**

**A—**Because they are such effective communication tools. In the United States, people spend more time with television and radio than with all other types of mass communications combined. This pattern is spreading worldwide. For example, 94 percent of U.S. homes have television, and nearly one-third have two or more sets. The average set is on an average of five and a half hours daily. Some 98 percent of U.S. homes have radios—a total of 258 million sets—and have them on an average of 2.8 hours daily. There are now more TV and radio sets abroad than in the U.S., and the number is growing rapidly.

The answer concerning the new media's importance also lies in an understanding of the world's rising population figures. Experts estimate that one billion people lived at the time of the Restoration, three and a half billion are now living, and seven billion will be living by the year 2000. As a Church, our task is to fulfill the Lord's purposes and carry the truth forward until, as the Prophet Joseph Smith said, "... it has penetrated every continent, and sounded in every ear..."

**Q—What are the main tools of electronic mass communication?**

**A—**Standard AM radio, FM radio, television, shortwave radio, direct telephone lines, and cable. There are over 4,100 AM and 1,500 FM broadcasting stations in the United States and over 6,000 AM-FM stations abroad. Standard AM radio, once thought to be dead under the threat of TV, has now boomed back, thanks to the invention of the transistor.

**Q—How has the transistor altered world communications?**

**A—**It has opened the doors of knowledge to literally millions. Some claim the invention of the transistor will be recorded by future historians as a miracle greater than the invention of the printing press. One basis for such a statement is that approximately half of the world's population is illiterate.

A great behavioral scientist has said that unless unexpected conditions develop, more than half of the world's children between the ages of five and 19 will never see a schoolroom. The only way we can reach hundreds of millions of people is by speaking to them in their language. People in even

TV director follows score, selects camera angles for choir broadcast.



Newsman addresses Latin American audiences.

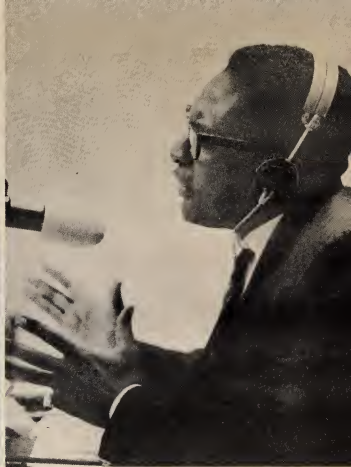
KSL engineer oversees four TV camera monitors of general conference broadcast.







Artist's rendering of new KIRO broadcasting complex, Seattle.



WNYW announcer in broadcast to Africa, Latin America.

KIRO remote studio is in Seattle's World's Fair Space Needle.



Production of English LDS programming for shortwave transmission.



Latin-American translators



KSL engineer "mixes" sounds for Tabernacle Choir broadcast.





the most poverty-stricken villages around the world now listen daily to either a privately owned or a village-owned transistor radio.

**Q—What communication facilities does the Church have?**

**A—**The Church presently has fi-

WRFM antennas atop Empire State building beam to metropolitan New York.



Spanish-speaking announcer of WNYW.



nancial interest in a grouping of television and AM and FM radio stations in four U.S. cities: Salt Lake City, Seattle, Boise, and Idaho Falls. In addition, an application is pending before the Federal Communications Commission (FCC) to approve the Church purchase of an AM-FM radio station in Kansas City, Missouri. The Church owns WNYW, which is a complex of five international short-wave transmitters, plus a powerful FM station, WRFM, New York City, which just moved its transmitter and antenna to the top of the Empire State Building. Two additional stations, KBYU-TV and KBYU-FM, are operated by Brigham Young University.

**Q—What programs does the Church make available for broadcasting?**

**A—**The oldest program the Church uses in standard AM radio is the weekly Tabernacle Choir broadcast with Elder Richard L. Evans. This is broadcast over the CBS Radio Network, by tape over an additional 100 radio stations in the U.S. and Canada, and over Voice of America, Armed Forces Network, and WNYW. This program is also broadcast weekly over nearly 100 radio stations in South America with translated commentary.

Special programs by the choir are also released in beautiful stereophonic sound by a growing number of FM stereo stations, including our own family of FM stereo stations: KIRO-FM, Seattle; KSL-FM, Salt Lake City; WRFM, New York; KID-FM, Idaho Falls; KBOI-FM,

Boise; and soon, we hope, KMBR-FM, Kansas City.

Hundreds of stations provide large daily audiences for the choir's music through recordings. In fact, management in a leading station in the East requires the playing of four choir numbers per day as station policy.

Another popular standard radio series is Elder Sterling W. Sill's talks, which are taped and used weekly by approximately 400 stations in the United States and Canada.

We also have a six-hour program from midnight to 6 a.m. Sunday, "Prelude to the Sabbath," which is heard over KSL and KIRO and in which we have invited many faiths to participate with us. It is an understatement to say that we have learned much from other churches and faiths in the use of radio and TV.

General conference is heard over 50 radio stations in the U.S., Canada, and Mexico and released over five stations in South America in Spanish and Portuguese. Over KSL and KIRO we have three four-hour rebroadcasts of general conference, beginning at 1 a.m., local time.

**Q—What has been the response to these rebroadcasts?**

**A—**From one rebroadcast we received responses from 40 states, 27 countries, and three ships at sea. A Relief Society president in Samoa, with her radio antenna tied to a palm tree, reported good reception. A Latter-day Saint woman in Canada awoke one morning at 3 a.m. to the voice of President

David O. McKay on her radio and soon gathered her entire family, who listened nightly thereafter.

**Q—Church members have read much in the past few years about our involvement in international or shortwave radio. Why are we so extensively committed to it?**

**A—**To most Americans, international or shortwave radio is just a hobby. But for most of the world it is a great lifeline that blankets the globe. There are over 3,000 shortwave transmitters and 100 million shortwave receivers in operation worldwide. Of the seven privately owned international shortwave transmitters licensed in the U.S. by the FCC, the Church owns five. Our transmitters operate under the WNYW call letters, with transmitters near Boston and studios in New York City.

Using all five transmitters, we broadcast daily 56 hours in English and 24 hours in Spanish. We plan, in the near future, to broadcast also in Portuguese, French, and German. One of the conditions upon which our license is granted is that we reflect the culture and principles of America. Although 95 percent of the WNYW programming is not Church material, we have 15 programs weekly in English and another 15 in Spanish presenting Church news, doctrine, and culture. We also broadcast the Tabernacle Choir and sessions of general conference over these facilities.

**Q—What is the potential audience of these facilities?**

**A—**Over one billion people (about one-third of the world's popula-

tion) and about one-half of the world's surface are within the WNYW signal coverage. Recently the FCC gave us authorization to increase the power of our WNYW stations by many times their present level. We hope to start construction of this powerful new plant very soon on 800 acres of land in New Jersey.

**Q—What has been the response to these shortwave broadcasts?**

**A—**From one shortwave conference broadcast we received more than 900 letters from 37 states, 61 countries, and eight ships at sea. Surveys show that international radio audiences are a younger audience, predominately young men who are college-educated. A letter came from one in Mexico, saying, "Last Sunday afternoon I was listening to the shortwave and heard the mighty organ from the Salt Lake City Temple and I heard the sermons in Spanish. Will you please tell the missionaries to come and find me?" A student in Bogota, Colombia, wrote, "I have never heard of your church before. Are there any people in the country of Colombia that could help me understand more of your religion?"

**Q—How extensively does the Church use telephone lines and direct oceanic cable in broadcasting?**

**A—**We have used telephone lines for some years for closed system broadcasts of general conference priesthood sessions and reached by this method over 500 chapels in the U.S. and Canada for our recent conference. Fifty-five chapels



KIRO executive giving TV editorial.

Records and taped music play an important part in radio broadcasting.



WNYW "hit parade" disc jockey.



## The Promise

By Elizabeth Shafer

*"What is it, David?"*

*"Laura, come with me.  
There's something out here I want you to see."*

*"Wait till I fetch my bonnet. Is it far?"*

*"No, just beyond the ridge. Not very far."*

*They left the cabin. David took her hand.  
The sun that morning lay hot upon the land  
Where, only weeks before, the snow had lain  
So deep it seemed that winter must remain  
Forever in that remote and barren place.  
All winter long they seldom saw a face  
Save Indians, a Mexican or two,  
Or a wild, bearded trapper passing through.  
If spring should ever come, that very day  
She'd pack, Laura declared, and go away!  
Then, close in David's arms, "Oh, David, dear,  
If you can show me one thing lovely here,  
One single flower, even in this place,  
I'll stay."*

*"You are," he said, and kissed her face.  
And she had stayed. The winter left at last,  
And spring and summer came. The hot days passed.*

*"What is it, David? Are we almost there?"  
"Almost. Beyond the ridge." He pointed where  
Vast virgin meadow stretched before their eyes.  
Atop the waving grass gay butterflies  
Appeared to float: lavender, yellow, white.  
"David! How beautiful!" Her eyes were bright.  
"Don't cry. That Spanish fellow up the draw  
Says they're called mariposa. When I saw  
Them blooming here, I thought of you. See how  
They sway so light and lovely? Laura, now  
Remember your promise? Don't ever go away."  
Smiling, she put her hand in his. "I'll stay."*

in England, Austria, and Germany received conference by direct oceanic cable.

### Q—Is TV significant outside the United States?

A—Yes. Television is a popular and rapidly growing means of communication throughout the world. Even tiny Samoa has more than 500 operating sets; Japan has nearly 20 million TV sets; but no other nation equals the U.S. total of over 69 million sets.

### Q—How is the Church using the medium of television?

A—Recent innovations in TV and its film reproduction are remarkable. It is now possible to televise an event live and to simultaneously feed the electronic signal into a device called a kinescope (film recorder) and receive 90 seconds later a ready-to-project 16 mm. sound-on-film. With the use of the machine we film general conference and the Tabernacle Choir broadcasts for use in other nations. One of the advantages of this film recording machine is that we can attach a sound track in any language we desire, with reasonably good synchronization of sound and lips. Utilizing these techniques, we have prepared Church TV and film programs in Spanish, Portuguese, French, German, and Mandarin Chinese.

The Tabernacle Choir broadcast is presently on 12 U.S. TV stations, including KTLA in Los Angeles. We are presently preparing a 13-week youth Sunday School television series, using illustrated Bible stories. We also commenced another TV series that acquaints viewers with interesting Latter-day Saints and our way of life. Elder Sill's 15-minute programs are also being readied for a 13-week TV series.

Perhaps the most amazing Church story of TV, however, is its use for general conference. In



October 1961, 21 TV stations carried conference. At the April conference just passed, over 240 TV stations carried all or part of conference.

**Q—What do you think the future holds for broadcasting of the gospel?**

**A—**All of the various media of communication will continue to grow in popularity and maturity, and the Church's use of these marvelous tools will become an ever more meaningful way of spreading the gospel. In fact, in a few years we may have a monumental breakthrough with the use of relay satellites that have been thrust 22,000 miles into space. Through these satellites we will be able to relay our programs with excellent pictures and sound quality to radio and TV stations around the world. We feel that our Father in heaven has given the world radio and TV to help all of his children come to a better understanding of truth. Our challenge is to find out what we should say and how we should say it to be most effective.

**Q—Do you envision that the new media will outmode personal missionary contact?**

**A—**Never. Important as mass electronic communications are, we must always remember that broadcasts have never baptized a single person. Mass media can help erase prejudice and ignorance, create a desire in people to know more, cause strangers to ponder questions, give answers to friends, build faith among members, and give opportunities to missionaries (which all of us are). Its major function is to prepare the way. There is no substitute for personal communication, and it's obvious that if we are to fulfill the Lord's commandment to carry the gospel to every nation, kindred, tongue, and people, we have a tremendous amount of communicating to do. ○



Richard L. Evans

## The Spoken Word

### The Humor That Offends

**W**e have perhaps all known people who didn't seem able to pass up a bad joke or a cutting comment, no matter how poor in taste it was, no matter who was hurt. "Anything for a laugh," as a vernacular saying says it—but often a laugh at a very high price. "The unpolite, impulsive man," said Samuel Smiles, "will sometimes rather lose his friend than his joke. He may surely be pronounced a very foolish person who secures another's hatred at the price of a moment's gratification. . . . Spite and ill-nature [and bad humor] are among the most expensive luxuries of life."<sup>1</sup> The uses and abuses of humor are many: good and bad humor, kind and unkind humor, clean and unclean humor—even ill humor, which is, indeed, "among the most expensive luxuries of life." "No mind is thoroughly well organized," said Samuel Coleridge, "that is deficient in a sense of humour."<sup>2</sup> "The best humor," as Thackeray observed, "is that which contains most humanity, that which is flavored throughout with tenderness and kindness."<sup>3</sup> "The essence of humour," Carlyle added, "is sensibility: warm tender fellow-feeling."<sup>4</sup> If it is clean and kindly, humor relieves and lubricates life and draws people closer and warms the heart. The sincere smile and gentle laughter are a blessing without which the days would be dreary—but not giddy, light-minded laughter; not loud, harsh laughter; not laughter that is unkind, crude, and cruel; not laughter that has evil overtones. There is a merciless kind of humor, humor based on distressing and unsympathetic situations. And there is humor that is altogether evil in essence, false humor founded on immoral suggestiveness, on embarrassment; humor that would offend the mind of a clean man, contrived to be funny, but basically filthy. Kindly humor and gentle laughter do much to relieve the tensions of life, but there is no proper place for humor at the expense of hurt hearts, or humor that emerges from debased minds and morals. He who would "rather lose his friend than his joke," as Samuel Smiles said, "may surely be pronounced a very foolish person"—for no man can afford the humor that offends.

\* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System February 19, 1967. Copyright 1967.

<sup>1</sup>Samuel Smiles, *Character: Manner—Art*, Ch. 9. <sup>2</sup>Samuel T. Coleridge, *Table Talk*. <sup>3</sup>William M. Thackeray, *Lectures: Chastity and Humor*. <sup>4</sup>Thomas Carlyle, *Essays: Richter*.

### These Changeless Verities

By Mary L. Lusk

*Were I to orbit through infinity,  
These changeless verities would go with me:  
Faith in the Maker of our universe,  
Love for my loved ones, a need to be  
Always and ever—an entity.*

A firsthand report  
of the conversion and faith  
of some Italian Latter-day Saints.





# Ye Have My Promise

By Barbara T. Jacobs

● "For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20.)

During the three months my husband and I and our four children drove a camper from Rotterdam to Jerusalem, then back to Austria, we sought out many groups of Saints who were gathered together in one of our Heavenly Father's houses of worship and experienced the great truth of this scripture. Always we found the room filled with his Spirit. It made little difference whether our familiar hymns were being sung in Dutch, German, or English, or whether we could understand the message presented in Sunday School lessons or sacrament meeting talks; the important truth was that almost everywhere we went we were able to find at least a few Mormons, and when we

joined with them in their services, we felt strengthened and renewed and ready to venture once more into the unknown.

We had not expected to enjoy such church connections once we reached the Middle East, and it was quite by accident that we learned of the small servicemen's groups that are faithfully functioning there. This is how it all happened.

Driving into Frankfurt, Germany, one Saturday evening at dusk, we began our search for the Church so that we might attend Sunday School the following morning. Repeated telephone calls to the numbers listed in the telephone directory for the chapel and the mission

home brought no answer, and we settled into slumber greatly disappointed. The let-down feeling persisted the following morning, and we resolved to locate a telephone booth and try once more before admitting defeat. This time, a missionary at the mission home answered the phone. He told us if we could be there in 15 minutes, he would direct us to the chapel. By dressing as we drove, we made the deadline, met him as planned, and were present when services began.

Surprisingly enough, the chapel was the same one we had visited seven years before, and sitting in the audience was Deon Greer, a native Utahn, whom we had not

Barbara Tietjen Jacobs is a BYU Education Week instructor, an accomplished string musician, and Laurel leader in the Oak Hills (Provo) 4th Ward.

Roma, the interpreter.

Tiny chapel is in this home.

The Snaideros, Brother Pittina, Roma, author.

Brother Pittina, Snaideros in home-chapel.





seen since the last time we entered this room and found him leading the discussion in the Gospel Doctrine class. Deon and his wife had just driven from England most of the night in order to be present for church that morning.

When Deon learned that we were contemplating driving through Yugoslavia, Greece, Turkey, Syria, Lebanon, and Jordan in a camper with no planned itinerary or connections, he took us to meet a friend of his, Capt. Dave Weiland, pilot in the United States Air Force, chorister of the Frankfurt Branch, and a recent convert to the Church. Dave had flown on many missions to the Middle East. Not only did he give us sound advice about road conditions and things to do and see, but he also offered us the names and addresses of friends along the way.

"But these are your friends. We would be total strangers. How could we possibly knock on their

doors and ask for help?" we asked.

"You are Mormons, aren't you?"

"Of course," I replied.

"Well, so are they. And if you need help, whether it be to locate a doctor or take a bath in their tub or wash some clothes in their washing machine or locate safe food and water, you'll be taken care of. Wouldn't you do the same for any of your brothers and sisters in the gospel?"

"Of course," I once more replied.

And it was just as Dave said it would be. The Saints shared their homes and themselves with us whenever we gave them an opportunity to do so. And always these groups of Saints were carrying on their church responsibilities in spite of hardships and handicaps. The six families living at Yalova, Turkey, for instance, drove 30 minutes over treacherous roads in order to reach their meeting place at Karamusel, while the seven Latter-day Saint families in Adana, Turkey,

couldn't begin any of their Sunday meetings until 1 p.m., for they shared the military chapel with other denominations on the base.

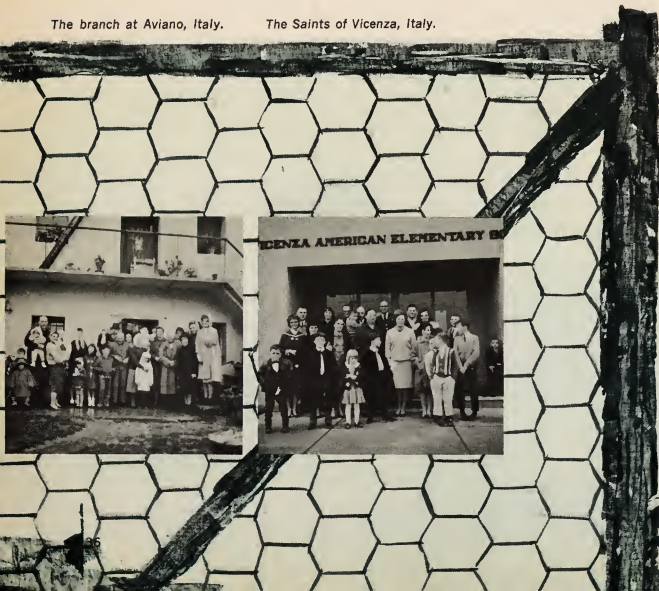
In Italy we found that our Church binds Latter-day Saints together by giving meaning, warmth, and security to their existence. In Vicenza, as elsewhere, the servicemen's group was small; yet all of the organizations met regularly and were fully staffed, even though it meant that the president of the Relief Society was also counselor in the Primary and a teacher in the Sunday School. Typical of this group's enthusiasm and devotion was the monthly trip by Branch President Clinton Gillespie to do his home teaching to the one couple living at Verona, 30 miles away. Furthermore, one night a month the entire Relief Society membership boarded the train and went to Verona to enable one lone sister to participate in their Relief Society meeting.

The first Saturday night after we arrived in Vicenza, we attended a district conference of the Vicenza-Verona-Aviano Saints. All together we did not fill many benches in the military chapel, and as Elder Ezra Taft Benson stood behind the pulpit surveying his eager audience, he began his remarks with the quotation from Matthew: "For where two or three are gathered together in my name, there am I in the midst of them."

At the conclusion of his inspiring address, he announced that he would like to hear from one of the Italian members present. Quickly all eyes shifted to three elderly people sitting on a bench midway back. John M. Russon, then serving as president of the Swiss Mission, arose and called Brother Pittina to the stand. For the next ten minutes, with an interpreter translating for us, we listened to what the gospel of Jesus Christ

The branch at Aviano, Italy.

The Saints of Vicenza, Italy.



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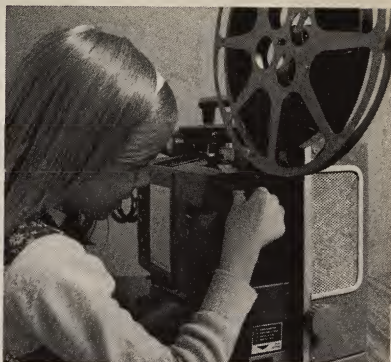
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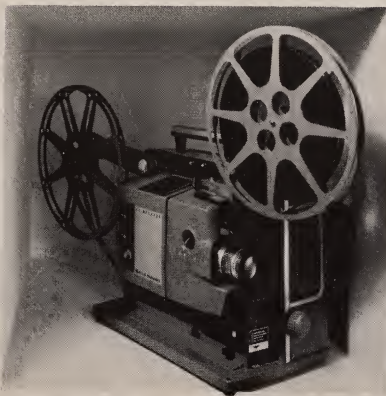
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# BELL & HOWELL

means to one of his servants.

From the moment of this first meeting I felt a great desire to know more about these three converts to the Church who had traveled nearly four hours from their village near the Yugoslavian border to attend this conference. Thus I was delighted when our family was invited to join the Aviano Saints in their pilgrimage to Comerzo to take Christmas gifts to these Italian Saints. Since the Italian members spoke no English and we knew only a dozen or so Italian words, we took with us an interpreter, Roma Bortotto, a charming Italian girl who was corresponding secretary for the Italian members in the Swiss Mission.

As we headed north through the lovely Italian countryside, we asked Roma to tell us about her own conversion to the Church. For more than an hour her story held us spellbound. Her mother died when she was five years old and her father and sisters had reared her as a Catholic. Upon completing the fifth grade she went to work in a factory that prepared silk thread from the cocoons of silkworms. Every morning, six days a week, she left her home in Susegana and walked for an hour to reach the factory where she worked for nine more hours.

By the time she was nineteen years old she was suffering from rheumatism, which had grown so acute that her doctor recommended she leave her home and family to seek domestic service in England. After working eight months in English homes, she found a better-paying position in a hospital and moved into one of its dormitories. One night, feeling quite discouraged, she began to smoke; suddenly she felt guilty about the cigarette in her hand. Offering a secret prayer, she told her Heavenly Father that she would quit smoking if he really wanted her to do so.

## Once a month an entire Relief Society entrains to visit one lone sister.

Soon thereafter a French girl who had been baptized a member of the Church by the missionaries in France moved into the dormitory room next to Roma's. She had previously worked at the hospital for a year and a half in order to learn English and then had gone back to France and applied for a visa to come to the United States. For reasons unknown to herself, she had decided to return to the hospital in England and wait her last three months there before sailing. Thus Roma first heard about the Church and received her inspiration as to its truthfulness from this French friend.

After her baptism Roma felt such an urgent desire to fulfill a mission for her new church that before long she was an active proselyting missionary in the Swiss Mission. At the end of two years she returned to Italy and tried in every way possible to help with the spreading of the gospel in her native country.

After driving three hours through drizzling rain with Roma, we reached Pordenone, where the Aviano Saints were waiting for us. Here we formed a five-car caravan and drove first to Buia to leave some of our gaily wrapped gifts with Brother and Sister Pittina. Stealthily we slid out of our cars and grouped ourselves in a semicircle outside their home; then, when the signal was given, high-pitched children's voices blended with mature mellow ones in singing with great gusto, "We Wish You a Merry Christmas!"

The Pittinas opened their door, and the look of happy surprise on their faces was one not soon to be forgotten. Their daughter scurried about the neighborhood borrowing extra chairs for us to sit on, but it

was not possible to bring them in, for there was hardly space enough for us even to stand. We sang all the Christmas carols we could remember, and then, after many handshakes and "*buon natales*," we headed for Comerzo to call on the Snaideros. Again we were warmly welcomed, and once more we rejoiced that we could bring a bit of brightness into the lives of these loyal but lonely members of the Church.

After being served cookies by Sister Snaidero and suffering through an awkward pause waiting for one of the children in our group to recite a Christmas poem he had learned in Italian especially for this occasion, the Aviano Saints began their homeward trek. Brother Pittina had peddled several miles down the rolling foothills on his bicycle to join us at the Snaidero home, and so my husband and I remained behind for answers to some of the questions racing through our minds.

"How old are you and your wife, and when did you become members of the Church?" we asked Brother Snaidero.

"I am 80 years old and my wife is 70. We first heard about the Church when we went to France to visit our daughter, but we were converted later in Bologna by an Italian who had received our name from the French missionaries. It has been 14 years since Brother Cagli baptized us in a swimming pool."

"Did your daughter ever join the Church?"

"Oh, yes. Actually, she joined before we did, and she is now living in Salt Lake City and has a son on a mission in Switzerland," he proudly added.



"What about you, Brother Pittina? How did you become converted to the Church?"

"I have been a member since 1956. I chanced to hear about Mormonism one night after I had been to the hospital to visit a friend. As I was walking home, a gentleman named Santo Beltrame joined me and we began talking about religion, even though we were total strangers. A year and a half later, Brother Snaidero baptized me. My wife is not a member," he added wistfully, "but I hope some day she will join."

"It is a long way to Pordenone where the Aviano Saints meet," I remarked. "Without a car, how do you three ever manage to get to Church?"

"We have our own chapel right here in this house. Would you like to see it?"

Sister Snaidero opened a door leading from her kitchen-living room and we entered the tiniest chapel we had ever seen. The room could not have been more than 8' x 14' in size. Glancing quickly around the room, I noticed four little wicker chairs with coral seat cushions and a bare wooden floor. There was a potted fern in one corner of the room and a pink iron stove in another. The inside of the door was painted bright yellow, and from a blue and gold light fixture dangled a bare light globe. At the lone window hung crisp white organdy curtains speckled with pink and blue polka dots. At the north end of the room stood a cloth-draped table on top of which was a smaller lace cloth, a vase filled with fragrant roses, and a little blue pulpit. But what intrigued me the most was the unusual assortment of items hanging on the white plaster walls. Besides coat pegs, a small blackboard, and a poster listing in French seven keys to eternal salvation, there was a picture of the Salt Lake Temple, another of a house in the Alps, and

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## FOOD STORAGE BOOKLET

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- Notes on Specific Foods
- Rotate Your Perishables
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Group Rates Available

WALTER D. BATCHELOR

61 Beacon Avenue  
LAYTON, UTAH 84041

one of Joseph Smith, Oliver Cowdery, and John the Baptist with a quotation from John 11:40 underneath: "Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God?"

Another picture, showing a sailboat on a lake, was inscribed with a quotation from Matthew 28:20: "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

And framed by themselves were the fourth and fifth verses of the twenty-fifth Psalm: "Shew me thy ways, O Lord; teach me thy paths.

"Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day."

"How long have you been using this little chapel?" I asked Sister Snaidero.

"For thirteen years now. It used to be my kitchen," she confided.

"I noticed that it is three or four miles from Brother Pittina's home to here. Surely he doesn't try to come down when the weather is bad, does he?"

"Brother Pittina is 73 years old, but his faith is so great that every Sunday morning he peddles down on his bicycle, whether in snow or rain. We have almost a hundred percent attendance, for in eight years he has only missed coming once!"

"What a marvelous record. But surely he doesn't try to make the trip twice every Sunday. Do you have just one meeting?"

"No, Brother Pittina comes Sunday morning and stays all day with us. We have a meeting when he arrives, during which we partake of the sacrament, and another short meeting in the afternoon, but with no sacrament this time."

"Tell me what else you do during your meetings."

"After an opening hymn and prayer, we take turns reading out

of the Book of Mormon and the Bible and discussing what we have read. Then we conclude with a closing hymn and another prayer."

The same thought struck my husband and me simultaneously, and while he hurried out to the car to get the tape recorder, I asked Sister Snaidero if she and her husband and Brother Pittina would please sing one of their hymns for us.

We handed Brother Snaidero the small microphone without realizing that he had never seen a tape recorder before. He did what seemed natural to him—he placed the mike next to his ear. Gently we moved his mike-holding hand from his ear to his lips.

Still he seemed to be confused, for he began putting the mike into his opened mouth. After a quick demonstration, Brother Snaidero finally understood that he was to speak into this strange object, and he proceeded to give his name and bear a fervent testimony.

When he had finished, we rewound the tape and played it back for him. Complete disbelief and astonishment flooded his face. He simply couldn't imagine what had happened.

However, after the surprise and shock had worn off, he found it all delightfully amusing, and he had to hold his sides to keep from exploding in laughter. As we left Brother and Sister Snaidero and Brother Pittina standing in the doorway and began walking toward our car, Brother Snaidero called out to us, and Roma turned to answer, "Si."

"What did he say, Roma?"

"He wants to know if his voice is still inside your little box," she replied.

Great flakes of snow were gently falling from a darkened sky as we hurried into our camper and settled ourselves for the long journey home.

None of us spoke or even seemed

to want to, as we sped along, clicking off the miles, for each was occupied with his own thoughts. Uppermost in mine was the promise of the Lord that where two or three are gathered in his name there shall he surely be also. Once again we had been given evidence of the truthfulness of this particular scripture, for no one could meet these three stalwart Saints without knowing that they and their little chapel were abundantly blessed with his Spirit.

During the course of our travels, we drove through five different countries behind the Iron Curtain. On one occasion, we were fortunate enough to make contact with several members of the Church. While mass is still being said in Communist-controlled countries for the few who attend the Roman Catholic churches, participating in a religion restored through revelation to prophets in capitalistic America is, of course, strictly prohibited. Consequently, these truly devoted and loyal members of our Church are staying close to its teachings without being able to meet either openly or secretly.

I wanted so desperately to do something for these courageous Saints, but what? My offer to mail copies of Church literature was valueless because all such literature, they told me, is confiscated; boxes of clothing or food sent through the mail would cost the Saints more in duty than they could afford to pay. As I rolled down the car window to wave a last goodbye, she whispered, "Pray for us."

Yes, that I can and will do, as will others, and we shall all hope that one day these persecuted members of the Church will be free to worship according to their heartfelt desires. In the meantime, there is no doubt that our Heavenly Father's spirit is indeed with these steadfast Saints, for they have his promise to sustain them and to be with them always. ○

Teens on this page are: Peter P. Mendel, Barbara Perry, David  
Ernkson, Susan Nibley, Pat Stoddard, Westchester, New York.



# Vera of Youth

Marion D. Hanks, Editor • Elaine Cannon, Associate Editor • May 1967



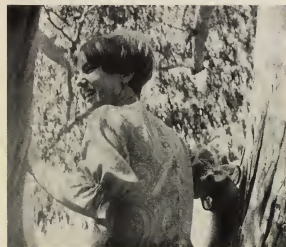
# **If You Don't Know Anything About Mormons, Follow Someone Who Does**

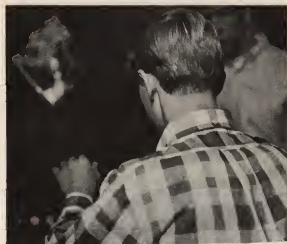
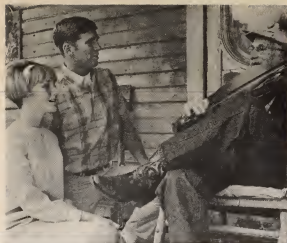
Follow them through windy cities . . . desert trails . . . campus corridors . . . libraries and music halls . . . galleries of art . . . country towns . . . red-rock canyons . . . surf the world

over . . . fields of wheat and corn and tulips and welfare farms.

Follow them in and out of battle-fields . . . laboratories . . . alps and valleys . . . rice paddies . . .

Indian huts . . . skyscrapers . . . family-living centers . . . classrooms . . . temples and tabernacles and meetings all day Sunday





Follow them around historic sights  
like pioneer wagon crossings,  
peace monuments, water wheels,  
sports cars, exhibits and displays,  
tennis courts, and the buffet table

at a festive youth function.  
Follow them to church . . . their  
place of worship, of meeting and  
learning, of bolstering one

another's faith, of sharing gladness in gospel principles . . .  
their place of mutual improve-  
ment, of finding the meaning  
in life and the promise in self.  
Follow them . . . follow . . .  
follow . . . follow.







## Follow Someone Who Does *Continued*



Mormons on the move on these pages include Delores Boyle, Lawrence Wright, Long Beach, California; Ken Renshaw, Sylvia Edwards, David Colwell, Dave Fraser, Aubrey Fielden, Halifax, Nova Scotia; Nancy Price, David Peterson, Phoenix, Arizona.







# Greater Love Hath No Man

By Marion D. Hanks



Illustrated by  
Dale Kilbourn

● When Jim Childers turned 12, he received a choice letter from his big brother, Steve, who was a cadet at West Point. We learned of the letter and were privileged to print it in the “Era of Youth” in January 1961. That article is reproduced on the adjoining page.

On January 19, 1967, two days before Jim’s 19th birthday, his brother Steve—Captain Stephen A. Childers, United States Army—died heroically while attempting to save the lives of women and children held as hostages by enemy troops in a cave in the central highlands of South Viet Nam.

Captain Childers, an infantry company commander, volunteered for duty in Viet Nam after service in Europe. When some of his men were wounded while seeking to evacuate the hostages, Captain Childers himself went into the cave to try to free them and was killed by enemy fire.

Steve Childers’ departure from this world was entirely consistent with the way he lived in it during his short but brimful and overflowing 26 years. His was a balanced and productive life, marked by success and honor as a student, athlete, leader, outstanding soldier, and an unswerving devotion to

God, to the Church, and to his fellowmen. At West Point, from which he was graduated in 1963, he was group leader of the Latter-day Saint cadets. One closely connected with the Academy for many years wrote this of Steve’s activities at the Point:

*“In the four years he was at West Point we came to know him well. We have never known one of ‘our boys’ who radiated so much good or inspired so much confidence as Steve. Every cadet, and especially every LDS cadet, whose spirit needed bolstering was a better, stronger person for having known Steve. His testimony and faith were contagious and all the more inspiring because they came from a man who was an all-round person.”*

Letter after letter received by Captain Childers’ parents from many parts of the world spoke of his unusual love for children and of their great love for him, of his deep religious convictions, wholesome life, and selfless service.

Many choice LDS men have given their lives in the cause of freedom. Some of them have received our humble homage in these pages before. It is well that young members of the Church, and all others who may read, soberly consider the noble

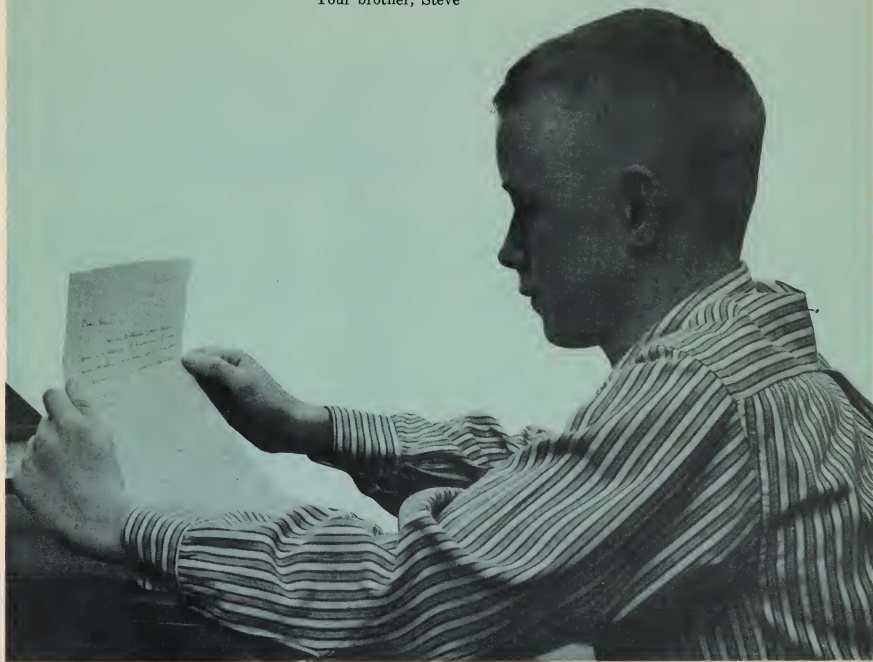
Dear Jim: Happy Birthday! How does it feel to be twelve? If I were home, it would feel painful in a certain spot . . . understand? By the time you get this you will be twelve. This is an important time in your life because you will be able to hold the priesthood now. I wish I could be there when you are ordained. You must always remember that holding the priesthood is a great honor and privilege. You must always be true to it even if you see others who aren't honoring theirs. The office of deacon in the Aaronic Priesthood gives you more power and authority in God's kingdom than do the offices of President of the United States, Prime Minister of Great Britain, and leaders of all the other countries combined.

It may be hard to realize, but it does. Don't think the seriousness of the priesthood will make holding it unpleasant, for you will find that the priesthood will give you great opportunities for service. Love of God and service to him, combined with love and service to people is the best road to happiness. You have a wonderful opportunity unfolding before you, make the most of it. Honor and magnify your priesthood.

If you are in doubt whether something is right or wrong, ask yourself, "Would Jesus do it?" If he wouldn't, don't you, and you won't be wrong.

I hope you have a Happy Birthday. Don't bother your sister too much. Write me and tell me what you are doing.

Your brother, Steve



sacrifice of Elder Stephen A. Childers, who gave his life in defense of freedom and in an effort to preserve the lives of innocent women and children. He serves as an appropriate example of the men

who lay their lives on the altar that others may live in freedom and in peace.

"Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.)○





By John Randolph Ayre

Photograph by Lorin Wiggins & Ernst Wittke

Wow! Check those action-packed young men in today's MIA. Seems like the best way to describe them is by likening them to one of these new Fastback sports cars. The boys might not appreciate being likened to a car, but they sure have a lot in common—they're both supercharged, powerful, and can be a bit destructive if out of control.

What are our Fastbacks like? Well, like all good cars, our MIA Fastbacks need a fine body. But, instead of a body by Fisher, our Fastbacks come outfitted with the finest bodies available—bodies that

come as a result of having goodly parents. Needless to say, a body isn't everything. Our Fastbacks need a finished, functional interior. This is the job of home and school—to carefully outfit our young Fastbacks with the type of interior that can take the bumps and jars along the road of life.

Of course, having the most stylish body and best-designed interior in the world isn't much good unless you have a power plant up in the hood capable of separating our Fastbacks from the popular sports cars on today's highways.

The Church has solved this by tooling the power of the priesthood into our young Fastbacks. We also feature Word of Wisdom filters and seminary suspension. Standard safety equipment includes heavy-duty parental support with bishop and teacher reinforcers to take the pressure off overhead valves and cams. It's no wonder that with



Pictured are Marcus Dean, DeRay Jensen, Sherrie Wallin, Mike Halliday, John Clements, Ellen Linton, Dennis Gutke.

this quality-built church motor we're able to give an unconditional warranty in place of the usual 5-year, 50,000-mile ones.

Trouble with our quality-built Fastbacks at this point is that they lack one thing—they haven't been thoroughly tested. This is where MIA comes in. Here's the Church's proving ground. MIA takes these spanking new Fastbacks off the assembly line and runs them over one of the best practical experience courses in the world. Here is a course that lets our Fastbacks test themselves. The bonus feature on the course is that we have our own tow trucks and pit men stationed along the way to help iron out any final factory bugs. (A lot of other proving grounds, such as school buddies or fraternity men, don't help out when a bug develops; they just leave you for the wrecker or salvage heap.)

MIA challenges our young Fastbacks to give this tough course a real try. Start out by tackling Scout valley. You can zip through this while building up steam for Explorer-Ensign summit. Just watch out for some of the hairpin turns along the way.

Then there's M Man pass. Don't let your motor idle now, for soon you will be heading down mission straightaway. As you can see, MIA is a great course for today's young men. Here's a first-rate proving and testing ground geared to handle all the action that Fastbacks can dish out. If you don't believe it, go on down to your local MIA this week for a free test run.

# T

here is much more to getting and holding a job than just saying that you will do so!

Before even venturing out for a job interview, you should carefully weigh many factors about yourself and the job you seek. Give thorough consideration to the job you have in mind for yourself and your specific reasons for wanting it.

1. Review your job assets and liabilities for the work you would like and could do. Keep in mind that you have the best chance for job success if you select a job that is the right one for you.

2. Register for employment at the local office of your state employment service. Check with your relatives, friends, and neighbors about possible job openings or leads they may know about. Read the help-wanted ads in the newspapers. Go to the appropriate union office if hiring for the occupation in which you are interested is generally done through a union.

3. Get in touch with companies that use workers in the field of your choice. You can find their names in the classified telephone directory or by consulting local or state industrial directories.

4. To make your job interview count, prepare yourself well in advance. Have all factual information

and papers, such as Social Security card, health certificate, driver's license (if needed), proof of age, military records (if needed).

Take along samples of your work if appropriate or requested; for example, samples of work for artist or designer; outline of training and experience for professional jobs; copies of recommendations for personal-selective jobs.

5. Learn all you can about the firm to which you are applying—its products or services, for example. Be prepared to indicate why you wish to work for that company.

6. Don't underestimate the importance of a neat appearance and a courteous, alert manner. The way you are dressed, the way you walk and sit, the way you talk—all will make an impression. Strive to make a good one.

7. Let the employer take the lead in conversation. Pick up clues given you by the employer's questions and statements and use them to convince him that you fit his requirements. It is usually better to indicate a specific type of job rather than saying, "I'll take anything." Be flexible and willing, but do indicate a preference, for your own good.

# Y

ou . . . and Your Job Interview" By Lucille J. Goodyear





by Darlene Korpi, age 15

# Happiness at 15 is...

Walking in a field on a windy day.

Having lots of phone calls.

Sleeping in till noon.

A drawer full of nylons  
with no runs.

Friday night and no homework.

Finding money when  
you clean your room.

Getting a present  
for no special reason.

Knowing that you are wanted.

Riding in a red sports car.





## Crestwood Camp

By Morris and  
Donna Reid

The trip to Woodland, Utah, is a beautiful drive, and the Crestwood campsite, nestled in the majestic Wasatch mountains with the Provo River running nearby, gives one a feeling of awe and inspiration.

Arriving at Crestwood Camp from the various stakes of the Church, we are given instructions as to our duties and activities. There are four bunk cabins with two units to a cabin and an office for the supervisors. A supervisor is

assigned to each unit, and each unit is expected to carry out the activities and camp capers for each day we are at the camp. Each morning before breakfast the supervisors meet together in the office to plan the day's activity. While they are doing this, the girls prepare for breakfast—which means making beds, sweeping floors, and tidying up the cabins, since each unit is inspected during breakfast. The hike to the lodge takes us through the archery course and past the first-aid instruction area and compass-reading range.

Before entering the lodge we sing a spiritual hymn. This sets a wonderful mood for the rest of the day—to see the tall, majestic oak trees shimmering in the early morning sunlight, to hear strains of beautiful words and music in the air, to feel the spirit of the Lord. We pause for a prayer of thanksgiving and gratitude.

After the prayer we have a flag-raising ceremony. Now we are ready for breakfast. When all is quiet, the supervisor asks one of the girls to give thanks for the food.

Each morning one of the units goes outside for a cookout instead of going into the lodge to eat. This means building a fire, carrying water, and cooking scrambled eggs, bacon, and scones. Scones are made by rolling dough onto a stick and roasting it over the hot coals. When the scone is cooked, it is pulled off the stick and stuffed



with butter and jam. What a treat!

After breakfast each unit gets involved in the day's activities. A long hike is everyone's favorite. After last-minute instructions and checking the gear, food, packs, water, and rain shelters, we're off to find a new delight over each hill.

Interesting strains of conversation may be heard among the hikers.

One group of girls asks the supervisor the requirements for training to follow in her footsteps as a camp leader. Another group talks about requirements for entering the temple. Still another group talks about beaver dams built along the south fork of the Provo River.

And when we finally find the dams, we have reached our goal. We turn to go back to the crossing of the river, but rain and the rising river have covered our steppingstones. River or rain, it is all the same—wet! We are seasoned waders by the

time we reach the lodge and rush to hot showers, clean clothes, and a warm meal.

All in all we enjoy every step of the hike and every moment of our stay at Crestwood, the girls' camp in Woodland, Utah.



● It was one of those days when I should have stayed in bed. As a matter of fact, I *did*. I overslept and had barely enough time to throw on some clothes, gulp my breakfast, and impatiently battle my way through the traffic to the newspaper office where I had been a novice at the proofreading trade for exactly two days.

I will not attempt to describe the minor but annoying details that had to be attended to before I left, but one item that had completely slipped my mind until I was in the middle of town was the fact that two friends and I were to perform in a string trio at the MIA talent show that night.

"Good grief!" I thought as I approached my desk. "Why do I keep knocking myself out for my church obligations? These other people in the newsroom always seem to have such a good time. They never worry about getting *their* church work done—even those who go to a church. Of course, no one else around here is a Latter-day Saint—but still, I think our church overdoes itself sometimes, as far as attending meetings, working, and everything else goes."

My proofreading partner, Mary, a big, grand-

My proofreading partner, Mary, a big, grand-

My proofreading partner, Mary, a big, glamorous motherly woman, interrupted my idle reverie with, "Well, let's get these ads over with." Mary didn't like Wednesdays. That was the day before layouts for the big, full-page sections of grocery advertisements announcing weekend specials had to be prepared in the advertising department. Each ad had to be read aloud to be sure no price or brand name was misquoted. I read the copy to Mary as she corrected the proof.

I began the tedious routine of reading the ads. It was 7:30 a.m. In twelve more hours I would be at

MIA—or would I? It would be a long day, at any rate.

Mary belonged to the coffee-drinkers' set, as did everyone else in the newsroom except, of course, me. Since there was no lounge, each person brought his own Thermos jug of coffee from home every morning and kept it on his desk. Mary sipped frequently from her coffee cup, but she never missed a word or a price as I read to her. It takes practice, I suppose.

Our lunch break was at 11:30. We put the ads aside for half an hour and gathered our purses and other belongings. Just before Mary went out of the door toward the corner restaurant, she came over to me and asked:

"Are you a mormon?"

"Are you a morning?"  
"Yes, I am," I replied.

"Well, I've been watching you all day, and all you've had to keep you going this morning was a glass of water. You read for four straight hours. What do people drink in the morning instead of coffee?"

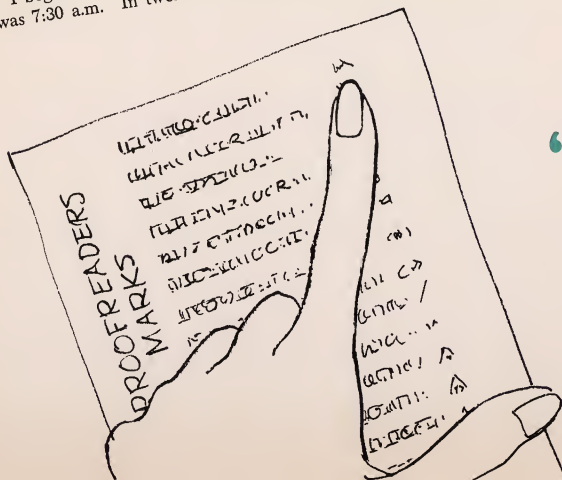
"Juices, water," I answered,

"Well, we drink milk, fruit juices, water," I answered,

"Well, we drink milk, fruit  
after a moment of thought.

"Well, we drink milk, fruit juices, after a moment of thought. "I don't see how you do it! I need coffee almost every minute to keep me going," she remarked on her way out.

During a lull, which event was rare on Wednesdays (especially before deadline), a fellow who may have been a few years older than I came in from the composing room to ask Mary about a price in an ad (even proofreaders slip up occasionally!), and Mary introduced him to me. I'll call him Lloyd. He impressed me at the time, and I wondered silently if he were a Latter-day Saint. After he left, Mary answered that



## “True to the

unspoken question. (Maybe she could read my mind!) "You know, Lloyd's a Mormon, too," she said casually. "That's nice," I answered, trying not to sound overly eager.

"I'll never forget the first week he was here learning the machine!" Mary chuckled. "What a fellow! Always trying to help everybody—real nice guy. Well, one day I asked him if he would go get my coffee cup for me, and you should have seen what he did! He stuck a yardstick right through the handle of the cup and handed it to me that way. He wouldn't touch it with a ten-foot pole, he said. I nearly died laughing!"

Mary and I both laughed heartily for a minute, because the thought did create a rather humorous mental image of a fellow who really wanted to stay on the "straight and narrow."

But we finally converted him," Marge concluded, still chuckling. "Now he drinks it along with the rest of us."

Have you ever taken a cold shower on a hot, sticky day, and do you remember the suddenness of the cold water—how it burst down upon you and jarred you with its iciness, clear down to your toes, and you felt as if someone had just knocked you down? That was how I felt just then. Somehow, I felt as guilty as if I had been laughing at an off color story.

Where had he gotten off the track? Maybe he had just decided, on a summer evening, that he would quit going to MIA, as I had thought of doing at least four times that day.

"Ann, old girl," I told myself on the way home that afternoon, "you'd better watch yourself." I remembered the chorus of the hymn we had sung at MIA

recently. Let's see, how did it go?  
"True to the faith that our parents have cherished,  
True to the truth for which martyrs have perished,  
To God's command, soul, heart and hand;  
Faithful and true we will ever stand."

Ironically enough, I had directed the song, and yet now I was thinking of not going to MIA. It seemed rather hypocritical.

My two friends and I met at the church just before 7:30 that evening to tune up before we played. I saw these people in a new light. They were no different from me; they would have probably enjoyed staying home for a change to watch television, or perhaps going bowling or to a movie instead. But they were there, at the church, where they were supposed to be on Wednesday evening. They were, in fact, busier with church work than I was. They could have even rationalized that by staying home from MIA they could prepare their Sunday School or Relief Society lessons. But they were *there*! So were thousands of faithful, busy Saints all over the world, meeting in their respective chapels for MIA. And I was one of them. How thankful I was, at that moment, to be there, too.

I returned home that evening after a successful performance, and I felt considerably more humble than I had on the way to work that morning. Strange—it seemed so long ago. It had been a long day, but a most worthwhile one—a testimony-building day.

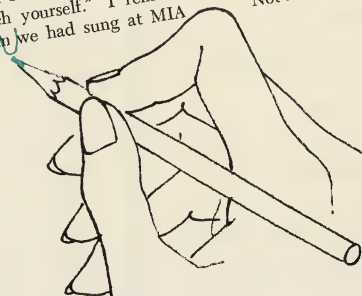
"Shall the youth of Zion falter  
In defending truth and right?"

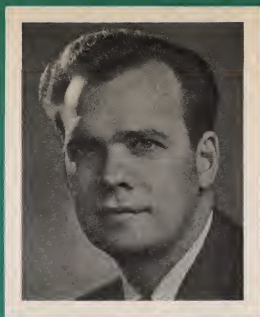
Not this youth!

## Faith ..."

By Ann Bedford Williams

Illustrated by Jeanne Lindorff





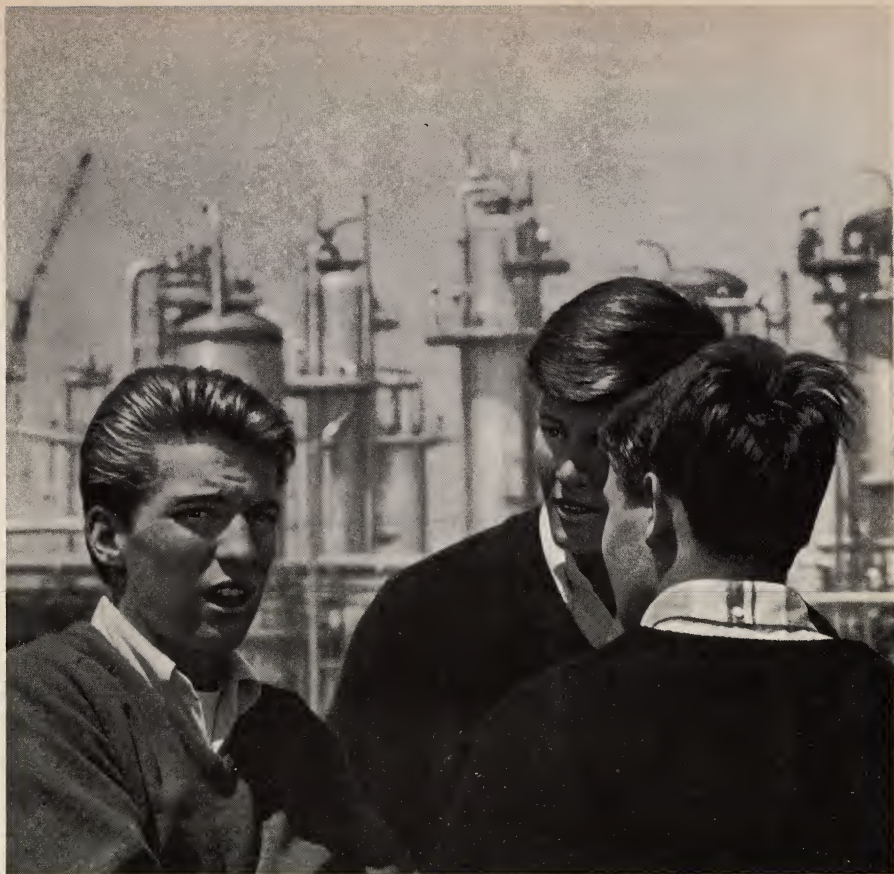
## A Code for Latter-day Saint Living

By Elder Paul H. Dunn  
Of the First Council of the Seventy

(Based on the Sermon on the Mount found in Matthew 5, 6, 7,  
and 3 Nephi 12.)

|                                    |  |
|------------------------------------|--|
| <b>Be humble</b>                   | Keep your mind open, your energies properly focused.                       |
| <b>Be courteous</b>                | Not only in the social graces but spiritual courtesy as well.              |
| <b>Be merciful, tolerant</b>       | "Do unto others"—the golden rule.<br>"Greater love hath no man than this." |
| <b>Be honest</b>                   | Not only with others and the world but with yourselves.                    |
| <b>Be practical, balanced</b>      | In all things—your home, your school, your business and church.            |
| <b>Be courageous</b>               | In your religion as well as in the face of fear and danger.                |
| <b>Live helpfully</b>              | Love your neighbor as yourself. Civic and community responsibilities.      |
| <b>Help others to find peace</b>   | Spiritual as well as mental and physical.                                  |
| <b>Control your temper</b>         | In all things.   |
| <b>Be pure</b>                     | In mind as well as in body.  |
| <b>Be righteous</b>                | Live your religion all 24 hours of the day.                                |
| <b>Have faith and trust in God</b> | Testify of Christ and of the Church.                                       |





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# A Run of Gray

By Brian Kelly

●The valley begins at the south end of Utah Lake. In the northeast corner of the valley stands an unusual mountain, alone and unattached. In the southeast end of the valley both warm and cold springs rise, making the area around them a flat marsh pushed tight against the dry, brush-covered hills.

The first white settlers came to the valley in 1860. Before that, trappers and prospectors occasionally passed through.

Jasson Evans trapped in the valley during the winter of 1885. He named it Warm Springs when he saw the clouds of steam that continually rose off the ponds in the south end of the valley.

Five years later he returned, bringing others. He built a one-room adobe house and helped to dig a canal. Cottonwood shoots were put out in front of the house for shade. He planted a long row of poplar trees along the south side of the farm to soften the harsh winds from the desert.

• • • • •

I walked down the lane, caught in the spell of the past as memories of my childhood came in a torrent. I had thought of them before, but now, under the old cottonwoods, they were more poignant. My childhood was close. Savoring each moment, I looked past the house down into the meadow, then back to the canal. Yes, it was all still here—the adobe house, the barn, the chicken coop. Everything looked the same except for the cottonwoods. They were crowded along the ditch

bank now because of their bigness. Their trunks had turned from the chalky-green color of my youth to rough, scarred, gray supports for the tumbled foliage above them. My mind wouldn't stay in the present; it kept drifting, going back, remembering my ninth spring in the valley. . . .

The buds on the cottonwoods were beginning to show. It was early spring, and the canal was still dry from the winter. Father told me that now that I was nine, I was old enough to help clean the canal. The dry moss and old brown weeds had to be cut from the banks so the water could run smooth and easy when it was turned into the ditch.

That first day's work was hard, and my arms and back were sore and aching. After work Dad said, "I've heard that back East they keep tame ducks to live on the ponds and slow streams. The ducks eat the moss and a lot of other water vegetation."


The talk of tame ducks made my tired mind race. I'd never thought of tame ducks before, but I knew that there were wild ones in the meadow behind the house. If I could just find and tame some, I wouldn't have to hack at these canal banks.

Every day as we worked on the ditch I watched the meadow. It was only half a mile away, and many times I could see ducks landing in the reeds. The edge of the cow shed sighted with the corner fencepost gave a straight line to the rushes where the ducks landed most frequently. I watched every day, and finally when the ditch was cleaned I was sure I could go straight to the rushes where I'd seen the ducks land.

The Saturday after the second week of ditch clean-

**"I didn't notice the swooping gulls,  
nor hear their shrill cries. I stumbled,  
fell. Heart-broken, convulsive  
sobs racked my body."**





ing was over, I got up early and started chores by myself. By the time Dad got to the barn I had the heifer half milked. After chores and breakfast I said that I wanted to go to the meadow to look for frogs. Dad didn't usually care for me doing useless things, but this morning he said okay.

At first I didn't know what to look for. I followed the line from the side of the cow shed to the corner post, straight toward the big clump of rushes I had picked out before. When I got to the rushes I couldn't see anything except tangles of reeds lying every way in the water. On one tangle of rushes I did see a white and tan pile of fluff that was dry and out of water. I searched back and forth between the several

springs in the meadow until noon, and still I didn't see a nest.

On the way back to the house I saw another pile of down. This one was on dry ground, nestled in the salt grass. I put my hand on the fluff, and underneath the softness I felt something hard. Warily reaching in the softness, I brushed some of the down away and counted nine eggs. They were bigger than chicken eggs, and olive green in color. Whipping off my shirt, I tied knots in the sleeves and neck. Then one by one I placed the eggs carefully in it. On the way back to the house I waded out to the first pile of fluff I had seen. In this nest were ten eggs.

It was hard to walk evenly. Nineteen eggs made

"A Run of Gray" won for its author, Brian Kelly, first place in last year's Vera Hinckley Mayhew short story contest at Brigham Young University and will appear in *Out of the Best Books*, Vol. III, where it will be one of the few selections written by a Latter-day Saint. Brother Kelly, an editor with Battelle-Northwest in Richland, Washington, is a Sunday School teacher.

Illustrated by Ted Nagata



## "Son, they can't be blamed for killing your ducks. They did what they did

the shirt heavy, and it kept swinging back and forth, but I made it home without a mishap. Dad was surprised when I told him about the eggs. Together we fixed two nesting boxes with fresh straw, put them in the corner of the coop, and placed ten eggs in one nest and nine in the other one. We weren't sure whether we could get a hen to sit on the strange eggs, but we left a pan of wheat on the floor and went to the house. After supper Dad went back to the coop with a lantern. Sure enough, two hens had adopted the nests.

I kept a close watch on the nests during the next three weeks. I didn't need to worry, because the hens seemed to treat the eggs like their own. Every day or two they would slide back and forth on them and roll them with their beaks. Dad said that eggs had to be turned every day or so if they were going to hatch.

The eggs started to hatch on the 28th day after I found them in the meadow. The hens didn't seem to know the difference. They treated the little yellow flat-billed balls of fluff as if they were baby chicks. It was amusing to watch the hens scratching in the dirt around the coop for food for the ducks and the ducks not even paying attention.

The most comical thing was when the ducks first took to water. The hens were trying to lead their new charges along the bank of the canal in search for food. As soon as the little ducks got near the water, they scrambled down the bank and slid into the canal. The hens were frantic and ran back and forth trying to call the ducklings back. The little ducks lived in the water a lot of the time from then on.

A hawk tried to get the ducklings one day, but they escaped by diving. This made us feel good; we knew we didn't have to worry about the ducks as long as the water was kept over a foot deep.

The following Sunday was Conference Sunday. This meant we had to make a five-mile trip to the stake tabernacle.

All I remember from conference that day was that there is a natural and an unnatural man. I had never noticed the difference before; I just figured that all men were good. I liked the part about children being pure and naturally good. I couldn't see how a natural child was good and a natural man was bad, but by this time I quit trying to figure it out and leaned against Dad and fell asleep.

On the way home from conference I asked Dad why

God made some things to be good when they're natural and some naturally bad. "Well, Son," Dad answered, "a lot of it depends on the point of view. Before the pioneers settled out here the Indians waited every year for the coming of the grasshoppers. They thought God sent the grasshoppers to them for their food supply. When I was a boy in Salt Lake that first summer after we came west, we were depending on our meager crops to carry us through the coming winter.

"Then one day the sky became black with another kind of grasshopper, noisy ones that we called crickets. They moved down from the hills toward the crops, eating every green thing in their path. We tried to drown them in ditches; we burned them; and still they kept coming. The sky was black with them. Every morning your uncle and I would get up at dawn and walk back and forth through the grain, holding a thirty-foot rope between us, flipping the stalks of wheat so the crickets would fall off before they could eat the heads of grain.

"Finally, when many people were ready to give up, the Lord sent the seagulls to help us. For weeks they filled the sky, eating the crickets until the crops were saved. Son, those gulls were naturally good for us. God sent them to help us.

"Now there were some good men who grumbled against the leaders. So they were sort of naturally good and bad at the same time. This is what free agency means. Everyone has to choose, and we are not all good or all bad as some people think."

The conversation was interrupted as we drove down the lane to the farm. Gulls were circling and diving against the leaders. We weren't alarmed until we got close enough to see that the canal was almost dry.

I scrambled over the side of the wagon and ran up the ditch to where the gulls were diving, just in time to scare a gull out of the bottom of the canal. Its mouth was open wide with a ball of yellow fluff in it. The gull swallowed the duckling alive and whole, just as I had seen birds eat mice.

Dad came walking along in the muddy ditch with his head down, searching along the banks for the ducks. Together we found three. Three out of nineteen. "I guess only these are left, Son," Dad said. With my chest throbbing and eyes burning, I ran to the haystack where no one could see me and cried.

I didn't see Dad again until it was time to do chores.

## because of their nature."

I started milking before he explained about the ducks. I was grateful for the delay. Somehow it was easier to listen with the cow's body between us. Dad said, "The reason the canal was dry was because Brother Wright had the whole stream turned on his farm. He opened all his headgates so he could let the water run on all of his fields."

For me the blame wasn't on Brother Wright as much as the gulls. I didn't want to know reasons why; I wanted more direct action. I had to find a way to release the awful hurt inside me.

When I awoke the next morning I knew exactly what I wanted to do. Somehow I would get even with those gulls. After chores I headed for the point in the distance where the lone mountain meets the lake. This is where the gulls seemed to come from and also to disappear.

When I got to the foothills along the lake I couldn't help running. Caught in the combined force of gravity and hate, I ran and stomped, in an erratic pattern, back and forth along the ledges and rocks above the water, stomping and kicking at the gull nests in my path. I didn't notice the shrill cries of a cloud of shrieking gulls above me. I didn't shy when they swooped at me. I was caught up in my frenzied act.

The buff-green, brown-speckled eggs were easy to see along the ledges and among the rocks—sometimes bunched around a few sticks and bits of debris but mostly alone and bare on the ground.

A sickle-shaped horde of gulls shrieked and cried as they beat up and down in the air above the slashed path along the hillside. I wasn't conscious of fatigue, but gradually I stumbled more and hated less. Suddenly, as I lashed at a nest knee high above me, I fell on the rocks. I struggled to get up but I couldn't. The pent-up hate and anger was leaving in its place exhaustion. Heart-broken, convulsive sobs racked my body.

I don't know how long I lay like this, but when I got up pieces of speckled shell and yolk-mixed blood had hardened on me. Slowly I made my way back up the foothill away from the water and the gull nests until I topped the slight crest of the hill. In front of me the whole valley was visible. I could see the glinting ribbon of the canal that would lead me home. Turning my back on this, I faced toward the lake. I didn't hate anything now.

Then, weak and unsure on my feet, I stumbled down the hill toward the canal and home. About

four miles from home I plunged into the canal and waded in the waist-high cool water. The cool water made me suddenly conscious of my senses—the bright sun, breeze from the hills, my tired muscles.

The sun was down when I got home. Dad had already finished the chores, but he didn't say anything about it. Mother made me change clothes before supper. She had cooked the big meal at noon, but there was bread and milk and honey left for supper. She didn't say anything when I passed the honey by and ate bread and milk and onions along with Dad. Then I excused myself and went to bed. I couldn't look them in the eye any longer. I was alone and miserable.

Next morning started the same as others. Dad shook me so we could milk and do chores together. On the way back to the house a few seagulls flew over, and Dad saw me intently watching them. He spoke quietly beside me, "Son, they can't be blamed for killing your ducks, and they do eat a lot of mice and insects."

I couldn't hold it any longer and began to tell him where I had been yesterday. I tried to make it not sound so bad by telling how the gulls didn't even build a nest. They just laid their eggs on the bare ground. They didn't leave a cover of down over their eggs like the ducks did.

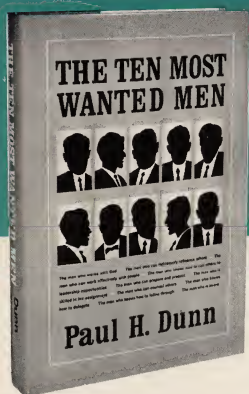
Dad interrupted and began one of his sermon answers: "The gulls did what they did because of their nature. The seagulls killed your ducks so they could live.

"I guess compared to a duck a gull doesn't build a very good nest, but they do live and raise their young the same way. I've already told why the gulls are special to me. This summer I'd like you to watch them as they hatch and grow. Learn about them. When they are little they are about as ugly as you were when you were born. But they change. Look up at them now and see how they circle and glide. I guess that next to a sailing ship, a gull wing in flight is the most graceful shape I've ever seen.

"Watch their color. They get whiter and whiter as they grow older. They start a motley brown and gray color and every year come closer to pure white."

That summer I began to watch the gulls as they changed from ugly chicks to brown, then gray, fledglings and then on to a purer shade of white. That summer I began to watch men age also. Many times since I have envied the white gulls. ○

# Rewarding reading

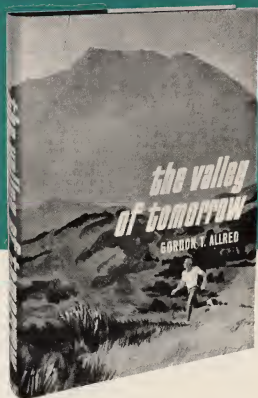


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by Paul H. Dunn

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Teaching

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## Church Teacher: Classroom Diagnostician

*"And Jesus answering said unto them, They that are whole need not a physician; but they that are sick."*

(Luke 5:31.)

By Dr. Sterling R. Provost

Director, Institute of Religion  
Boulder, Colorado

● Often when a physician arrives at his office he finds it crowded with patients suffering from various ailments. He talks with each individually and, as part of the examination period, may bring into service pieces of highly specialized and technical equipment in order that he might arrive at a complete and precise diagnosis. Once the results are obtained from examinations and tests, the patient can be wisely treated.

Now, suppose the physician were to be called in to diagnose the ills of a group, and the only means by which he could determine their problems would be through observation of their actions and by offhand comments that might be made. Under these conditions, how accurately could he identify the nature of their individual ailments? →

Photograph by Eldon Linschoten

## Five symptoms of ineffective teaching—and what to do about them.

Obviously, a medical practitioner would never willingly place himself in a situation where he would be without the advantage of private consultation. However, this situation is substantially the dilemma that constantly challenges lay teachers in the Church as they meet their classes.

The common didactical procedure of both the physician and the church teacher should be that of understanding people as they are and then helping them to make the greatest possible use of their God-given potential. To accomplish such an ambition requires an intelligent interpretation of "danger signals" that may be present. In this connection, the teacher becomes a classroom diagnostician. Let us investigate five of the significant symptoms of ineffective teaching and prescribe a treatment for each.

### I. Do you have frequent discipline problems?

Discipline is inherent in good teaching. It is not a matter of correction so much as it is a matter of prevention. The good disciplinarian anticipates disorder and directs the energies of his pupils so that the disorder is made impossible by attention to legitimate interests.

Dr. Adam S. Bennion categorized the securing of discipline into five methods: (1) rewards and punishments; (2) being good for the sake of pleasing parents, teachers, and other adults; (3) compulsion; (4) gaining social appeal; and (5) creating interest.<sup>1</sup> Thus, before a teacher can exercise any form of discipline effectively, he must know to what end he is striving.

Stoops and Dunworth have developed a booklet of considerable

value in this area. Among their conclusions are:

1. There is no simple answer.
2. Behavior is caused.
3. Work on the causes as well as on the behavior.
4. Don't work alone; get others on your team.
5. Don't expect change all at once; it will take time.
6. Know yourself and your own feelings.
7. Constantly reevaluate your classroom techniques.
8. If you had the same experiences and background as those misbehaving, would you act any differently?<sup>2</sup>

Discipline or classroom control is the joint effort of both teacher and student. Because self-discipline is the ideal, student responsibility for classroom order is desirable. However, the teacher's seasoned experience for added control is also of major importance.

### II. Do you suffer from a feeling of inadequacy in the classroom?

Dr. Asahel D. Woodruff says that "teaching assignments must be taken seriously. . . . A full commitment to the gospel and the assignment is essential. No half-way acceptance of the task will do. The commitment requires right-of-way in two forms: time to prepare for teaching, and time to do the teaching."<sup>3</sup>

A teacher's real obligation starts at the point at which he begins to contribute to others. The teacher who truly senses the tremendous responsibility that is his will have moments when he feels incapable of fulfilling his commission. Such times of despondency are natural and, if used advantageously, can assist the teacher immeasurably in reaching greater heights.

To help individuals improve both their quality and success in teaching, Woodruff outlines the major parts of the teaching job as:

1. Your commitment to your calling.
2. Your cooperation with the Church's plan for teaching the gospel.
3. Your basic qualities for teaching: your personality and personal relationship with class members, the quality of the thoughts you take to your class, and your ability in teaching those thoughts.
4. Your stewardship over those you should be teaching.
5. Your progress in developing a supply of teaching materials.<sup>4</sup>

Constant self-evaluation by the teacher, in light of classroom developments, will insure a healthy teacher image, both for himself and the student.

### III. Do you avoid personal involvement with your students?

A class consists of persons, and persons are individuals. Learning is an individual experience and is necessarily based on a personal need. To further understand this concept, certain generalizations can be made.

Eva May Green suggests:

1. Each learner is unique.
  2. Many things are learned simultaneously.
  3. People's interests are broad and varied.
  4. Different class members will learn different things from identical experiences.
  5. The development of the learner is a continuous process.<sup>5</sup>
- Consequently, the group learns only as the individual learns.

There are various ways of learning about a person: (1) listen to him and observe his behavior; (2) find

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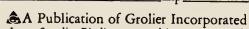
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## Teachers need to ask themselves: "If I were a student, would I act differently?"

out what he values and how he feels about things; and (3) study his personal qualities as these are revealed through his behavior.

How can data regarding a student's background, values, and reaction to various things be obtained? This may be done by using a simple interest questionnaire with items geared to the age group concerned, or having students write biographies or compositions that reveal the desired information. In some areas, a simple test or quiz can be a helpful technique to acquire valuable information, such as a sentence-completion exercise. Always remember to keep confidential information that warrants trust.

Teachers may well work upon these six suggestions:

1. Be aware of pupil responses—of all kinds.
2. Be interested in them and in what lies behind them.
3. How have they been appealed to heretofore?
4. Watch for the natural reaction of your pupils as you proceed with the various steps of your lesson.
5. Take pains to keep pupils busy.
6. Try to anticipate the developing interests of your pupils by keeping out in front far enough that they are kept busy following you.<sup>6</sup>

### IV. Are you losing a sense of direction in your teaching?

How does the teacher acquire and maintain his sense of direction?

It has been said that an objective is where one is going, and a purpose is *why* one is going there.

There is more than one kind of objective. For example, the general objective of all Church classes

is to develop devout Latter-day Saints by helping them gain testimonies pursuant to eternal life. This obviously cannot be achieved in any single year's work or course of study, so it must be divided and then subdivided. However, it is the guiding star to which other objectives are subject.

In addition to the long-range objective, the author of each year's course of study, regardless of the organization (priesthood class, auxiliary, seminary), provides objectives that are applicable to the subject matter under consideration.

There is a kind of objective that applies to an individual lesson. As given by the writer, this may not always be in workable form for the teacher. If this is the case, he must restate or otherwise adapt it for his group.

Now let us briefly turn to the place of *purpose* in developing a lesson. With the appropriate objectives determined and properly implemented, the teacher must then give attention to *why* he is going in a particular direction. The materials that the teacher proposes to use in class should clearly illustrate why he is trying to reach that goal. In addition, students may ask "why?" concerning certain ideas presented, and the teacher must be able to respond intelligently. Therefore, all methods and techniques used in reaching a given objective must be first subjected to the purpose. When this is consistently done, much superfluous material can be profitably avoided and the mind of the student will be more apt to remember the vitality of the message.

Once both objectives and purposes have been realistically established, the teacher should make a written plan for each lesson. As

someone has said, "Find a plan that works, and then work that plan."

### V. Have you failed to provide a favorable classroom learning environment?

Practical lessons of lasting value are constantly being presented in various conditions and places. It is true that effective teaching may be carried on anywhere at any time. However, the main scene of teaching is the classroom. It is important that the classroom setting be right. Teaching can go on despite unfavorable conditions; yet, why should it? We will assume, for the sake of this discussion, that the room is adequately ventilated and at the proper temperature, clean and orderly, physically attractive, and modestly equipped. What roles do the student and teacher then have in completing the desirable classroom scene?

First, a teacher must of necessity deal with the individual as part of the group. Redl and Wattenburg<sup>7</sup> say that in each classroom group are found many role players—leaders, advocates, clowns, "fall guys," and instigators. These roles are not constant and often change with each new situation. A teacher should be prepared to deal with each role change and strive to maintain a continuing healthy classroom climate.

Teachers must insure that the basic psychological needs of each class member are met, an atmosphere exists in which students feel that they can participate without fear of how the teacher will react, group morale is strengthened by thinking in terms of "we" instead of "me," and a classroom climate exists that sets the stage for real learning and discovery by removing any existing social barrier.

*put the magic of*

# Sugarplum Land

*in your meals*



To guide and inspire the church teacher in his assignment, President McKay, the Lord's living prophet today and a noted educator in his own right, penned the following, which might serve as the basis of a personal commitment for all Church teachers:

"To the teachers of the Church, the best way to achieve this [to bring to pass the immortality and eternal life of man] is to discharge at least three great responsibilities. The first is the responsibility to set a proper example. . . .

"Second, is the responsibility of guardianship, of being shepherds. . . .

"The third obligation is so to live that we may merit the companionship and guidance of the Holy Spirit. . . ."

The mission of a teacher in the Church is one of the most important in life. It is a holy and responsible calling. It calls for the finest effort one can give to transmit the truths of the gospel to the children of God. To do this work properly requires that Church teachers become indeed classroom diagnosticians. ○

## FOOTNOTES

<sup>1</sup>Adam S. Bennion, *Principles of Teaching* (Salt Lake City: Deseret News Press, 1955), pp. 152-55.

<sup>2</sup>Emery Stoops and John Dunworth, *Classroom Discipline* (Montclair, N. J.: The Economics Press, Inc.), p. 41.

<sup>3</sup>Asahel D. Woodruff, *Teaching the Gospel* (Salt Lake City: Deseret News Press, 1961), p. 5.

<sup>4</sup>*Ibid.*, pp. 242-47. (See also John T. Wahlquist, *Teaching As the Direction of Activities* [Salt Lake City: Deseret Sunday School Union, 1936].)

<sup>5</sup>Eva May Green, "Teaching—A Learner-Centered Process," *The Instructor*, Vol. 84, August 1949, p. 405.

<sup>6</sup>Don A. Orton, "Study Your Students, Too," *A Reader for the Teacher*, ed., A. Hamer Reiser (Salt Lake City: Deseret Book Company, 1960), pp. 112-13.

<sup>7</sup>Fritz Redl and William W. Wattenberg, *Mental Hygiene in Teaching* (New York: Harcourt, Brace and Company, Inc., 1959), pp. 271-77.

<sup>8</sup>David O. McKay, *Treasures of Life*, comp. Clare Middlemiss (Salt Lake City: Deseret Book Company, 1962), pp. 489-90.

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# The LDS Scene

The lighting of the Oakland Temple has been awarded first place in a night beautification program sponsored by the Alameda County (California) Electrical Industry Trust, Electric and Gas Industries Association, and Pacific Gas and Electric Company. More than 200 San Francisco Bay area architects, electrical engineers, contractors, and business and city leaders served as judges.







### Service Recognized

Elder Spencer W. Kimball of the Council of the Twelve holds a desk clock with the inscription, "The Gardener of Souls," presented him by students of the Institute of Religion at Snow College, Ephraim, Utah. Sister Kimball was presented with a bouquet of roses. The tribute was in recognition of Elder Kimball's "long years of service to the youth of the Church and his wise counsel."



### "Family Movie of the Year"

Actress Vera Miles and co-producer Winston Hibler accept "Family Movie of the Year" trophy for *Follow Me, Boys* from President N. Eldon Tanner of the First Presidency during impressive ceremonies honoring the Walt Disney Productions film on Boy Scouts. Looking on are leaders of the four institutions sponsoring the award: L. H. Curtis, KSL Radio-TV, far left; Doyle L. Green, *The Improvement Era*; E. Earl Hawkes, *Deseret News*, second from right; and Ernest L. Wilkinson, Brigham Young University.



### Choir in Phoenix

The Tabernacle Choir opened its 1967 concert season with a spring appearance in the Arizona Veterans Memorial Coliseum, Phoenix, before an audience

of more than 11,000. The event, sponsored by ten stakes in the Phoenix area, was hailed as a "tremendous missionary and cultural experience."



### Radio Series

The Brigham Young University Symphonic Band with student choral groups will continue until May its 26-week series, "Speaking of Music," on ABC radio network. The program, aired Sunday afternoons over 200

stations, is believed to be the only U.S. musical program sponsored by a college or university on a nationwide basis. President David O. McKay has called the program "a great honor for the Church's university."



### Turkey Federation President

John S. Morgan of the Layton (Utah) Fifth Ward has been elected president of the 10,000-member National Turkey Federation of America. Brother Morgan has held executive positions in the \$500-million turkey industry for the past nine years.



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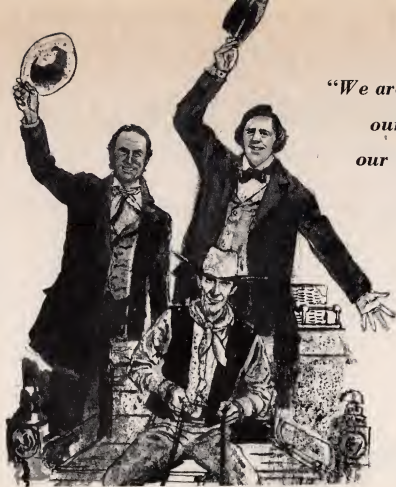
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*"We arose, and swinging  
our hats three times over  
our heads, shouted: 'Hurrah,  
hurrah for Israel.'"*

Melchizedek Priesthood

## Those Who Are Valiant

*"Therefore, go ye into all the world; and unto whatsoever place ye cannot go ye shall send, that the testimony may go from you into all the world unto every creature."*

● "And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends;

"Therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost." (D&C 84:62-64.)

"September 14th [1839], President Brigham Young left his home at Montrose [Iowa] to start on the mission to England. He was so sick that he was unable to go to the Mississippi, a distance of thirty rods, without assistance. After he had crossed the river he rode behind Israel Barlow on his horse to my house, where he continued sick until the 18th. He left his wife sick with a babe only three weeks old, and all his other children were sick and unable to wait upon each other. Not one soul of them was able to go to the well for a pail of water, and they were without a second suit to their backs, for the mob in Missouri had taken nearly all he had. On the 17th, Sister Mary Ann Young got a boy to carry her up in his wagon to my house, that she might nurse and comfort Brother Brigham to the hour of starting.

"September 18th, Charles Hubbard sent his boy with a wagon and span of horses to my house; our trunks were put into the wagon by some brethren;

I went to my bed and shook hands with my wife who was then shaking with a chill, having two children lying sick by her side; I embraced her and my children, and bade them farewell. My only well child was Heber P., and it was with difficulty he could carry a couple of quarts of water at a time, to assist in quenching their thirst.

"It was with difficulty we got into the wagon, and started down the hill about ten rods; it appeared to me as though my very inmost parts would melt within me at leaving my family in such a condition, as it were almost in the arms of death. I felt as though I could not endure it. I asked the teamster to stop, and said to Brother Brigham, 'This is pretty tough, isn't it; let's rise up and give them a cheer.' We arose, and swinging our hats three times over our heads, shouted: 'Hurrah, hurrah for Israel.' Vilate, hearing the noise, arose from her bed and came to the door. She had a smile on her face. Vilate and Mary Ann Young cried out to us: 'Goodbye, God bless you.' We returned the compliment, and then told the driver to go ahead. After this I felt a spirit of joy and gratitude, having had the satisfaction of seeing my wife standing upon her feet, instead of leaving her in bed, knowing well that I should not see them again for two or three years." (Journal of Heber C. Kimball, quoted in Orson F. Whitney, *Life of Heber C. Kimball*, pp. 265-266.)



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Two Mothers  
 By Randall L. Green

*My thoughts traverse  
 five times five hundred miles,  
 And take me back  
 ten times a dozen years,  
 To place and age  
 where Light forsook the wiles  
 Of life, and brought great souls,  
 through toil and tears,  
 Across a continent  
 as pioneers  
 And planted them  
 in this once desert land  
 That progeny might live  
 beyond the fears  
 Of ignorance,  
 and in the sunlight stand.  
 Among those noble souls  
 Light did expand  
 Was one fair mother\*  
 who illumed her son  
 And led him,  
 without help of husband's hand,  
 To be a beacon  
 for the Holy One.  
 How rare such mothers!  
 Yet rare, too, is mine,  
 Who, but for mortal blood,  
 would be divine.*

\*Mary Fielding Smith



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● The bishop had an uncomfortable week thinking about the stake president's words: the time had finally arrived to build the new ward house. The property was now purchased, the title clear, and groundbreaking would be scheduled as soon as *his* ward raised its share of the required cost for starting construction.

"The other ward already has the money to start," said the president. "As you know, we originally intended having them merely remodel the old building. They started gathering funds a year ago, and Bishop Barton tells me they now have over thirty thousand dollars. So they're just waiting for you."

That certainly put the pressure on his ward—and on him. This is why he had made an appointment to see the president again. As a bishop, he was anxious for the president's counsel. How does one go about raising thousands of dollars from a small ward full of young families struggling to pay for new homes and furniture, families with many little children?

"In addition to being made up mostly of young families, President, my people aren't all that active. Oh, they're wonderful people, but tithing is a genuine problem for some of them. In fact, now that I've had a chance to dig into the records a bit, I was going to start calling on those who I feel need some encouragement. But how can I go to them with a big building project, too? I mean, their income can only stretch so far!"

This last remark came as an honest lament. The bishop, new and eager, had spent a week going over names and lists, jotting down figures. It appeared a little unrealistic to him to have to raise all that money in such a limited time.

"Last night my counselors and I figured there might be an easier way to do this, to make the burden a little lighter for our families." The bishop shifted uneasily. (He still didn't feel good about his building fund plan. But then, that was why he was here talking to the stake president.)

"First off, we feel that rather than give a blanket assignment to all families, we should use a percentage figure, like we do with tithing. Only this one would be their pledge of one month's income to be paid out over three years." The president winced inwardly, but held his pleasant expression and allowed the bishop to go on.

"To supplement this—since obviously we can't give this one-month assignment to inactive families—we propose a series of building fund projects. We've been working on a list, and there is really quite a remarkable variety of things we can do: weekly bake sales, ward movies, carnivals, and the like. We plan

## It Is A Day of Sacrifice

The problem of  
fund raising  
—and how  
to solve it.

Illustrated by Dale Kilbourn

"Once he put his  
He volunteered



to use all the auxiliaries on these. For example, there's a cookbook the Relief Society could. . . ."

But he stopped in mid-sentence; the president had tilted back in his chair, smiling. He rubbed his nose a minute. Then slowly he leaned forward and began to speak:

"Bishop, let me say how much I appreciate your coming to me, allowing me to give you the benefit of whatever experience I've had in raising money for Church projects over the years. Just now your comments sounded like some of my own, long, long ago. So let's touch on these things one point at a time. First, you say your ward is very young, in the throes of buying houses and feeding children. Just like Bishop Barton's ward! Then you indicate that you feel a percentage of income from all your active families would be the most equitable. But I suggest that not every family has the same financial problems; where a month's salary paid out over three years might be all right for some, it might also be a crushing burden for others. Don't you feel that to make a fair judgment of each family's ability to pay, you almost have to sit down with each family?"

The bishop found himself relaxing. This was what he wanted. The president went on:

"Only the bishop has the mantle of judgment in these matters. Only *you* can wisely make a determination of how much each family should be asked to pay. But you must have their counsel and confidence to set this figure. And you must not hesitate to make it a challenging figure. You see, Bishop, I'm convinced that people are happy for the opportunity to sacrifice if they're convinced it's for a needful purpose, for the Lord.

"I like that statement in the Doctrine and Covenants that says: 'Verily it is a day of sacrifice.' And, frankly, I don't feel that any sacrifice you might, in your bishop's judgment, wish to ask of your families is going to bring them anything but happiness."

The bishop broke in: "Then you don't think we should have all the fund-raising projects, nor neglect asking money from non-tithe payers?" And the president chuckled openly.

"I think I've worked on as many fund-raising projects as the next man—had a lot of fun doing it. But you'll create more problems than you'll solve by trying to build your building with carnivals and bake sales. You see, your auxiliaries and quorums already have their programs and projects. They don't need any added fund-raising tasks from you. Solve everything through your wise and equitable request from each family. And don't neglect the man who's never paid tithing. Of course, there will be lots of wonderful

opportunities for everyone to work with a shovel or a hammer. You'll be able to make some tremendous cash savings there." The president tilted back again, pausing reflectively.

"Yes, don't neglect asking your inactive brethren to make a sacrifice of their time as well as of their money."

The bishop sensed the president had struck a nostalgic note and withheld his questions while the president went on:

"You know, Bishop, this conversation reminds me of a young man I once knew—and you might have someone just like him in your ward. He had a good job, a splendid wife, and three little children. He had plenty of places to put his money, and there was never enough to go around. But he had enough for his own personal vices, and breaking the Word of Wisdom drove him further from the Church.

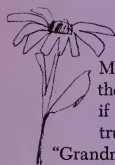
"When his ward started to build a new building, he was visited by his bishop. When he complained that he didn't really believe in tithing, the bishop asked him if he believed in the Primary his children went to or the Relief Society his wife attended. The bishop began talking in terms of bricks and mortar. They cost money, he pointed out, and then he challenged this inactive brother with the opportunity of making a personal sacrifice of cash to pay for the new building his wife and children might be using.

"The bishop's approach had just the right touch. The young man made an important decision: he would scrape up the money the bishop had asked for. He would make a sacrifice. At first it wasn't intended for the Lord but for his wife and children, for the bishop. But it didn't end there. Once he put his money into the project, he found himself more and more interested. He volunteered to do some hammering, and he spent many hours toiling with his brethren to build what he came to call 'the house of the Lord.' Eventually he gave up his bad habits. He even attended a meeting or two with his family. And finally, one Sunday he appeared at priesthood meeting."

By now the president was misty-eyed and a little embarrassed. He chuckled again, relieving the mood he'd created.

"Yes, Bishop, I guess I owe more than I can say—those many years ago when I was young and most unwise—to the need to sacrifice for building 'the house of the Lord.' And the key then, the thing that caused me to make the right decision, was a good bishop who came to me in kindness and love, but who didn't hesitate to tell me: 'Verily it is a day of sacrifice.'" ○

*money into the project, he found himself more and more interested. to do some hammering. . . ."*



## Grandmothers

Mothers are wonderful, but they are even more precious if they are great mothers or true grandmothers.

"Grandmother" is an honorary title until it is earned. Anyone whose child has a child is called a grandmother. This can happen at quite an early age. It isn't unusual for a 38-year-old woman to become a grandmother, but still that "grandness" in the title isn't hers until she affects for the better the lives of her grandchildren. This is done act by act, hour by hour, as she builds a good solid bridge between herself and each little one. Thus, when their eyes meet hers, there is understanding. To these children here is a person who adds to their security; she is the second line of defense for them against the world. She's there, and she cares what they are today and what they will become. All of us know grandmothers who are truly grand human beings.

A woman gives birth to a baby or extends her love to a child and adopts it, and in doing so becomes a mother. Songs are sung about her, books are written in her praise, and nations are stronger because of her influence. It is a wonderful thing to be a mother but a far superior thing to be a great mother. As we look around, we see women





There are many degrees between a mother and a  
“great” mother, a grandmother and a “grand” mother.

## and Great Mothers

who could well be called “great-mothers,” if there were such a title.

There are many degrees between a mother and a great mother. The wisdom of the ages, the capacity to truly love, an understanding spirit, laughter that springs easily, and the courage to say “no” to a child when it is necessary—all add up to greatness in a mother. This can happen to you even if your first baby was just born yesterday.

Wisdom comes from being able to sift the valuable from each situation and discard the chaff. A wise mother seldom holds a Ph.D. degree, but she has learned to use yesterday and the day before as stepping-stones to today. This wise woman knows good from evil and teaches her children to distinguish between the two. She guides her small sons and daughters to choose the good. This mother, who is to be called great someday, nourishes conscience within each of her children to direct them always. A wise mother teaches her children that they have a Heavenly Father who loves them and wants them to live so that they can return to him someday. They learn from her how to pray and how to depend on his help.

The capacity to love varies within each of us. Some love themselves so much that there isn't room in

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their hearts for anyone else. Another has a heart so big it can enfold her own brood and any child anywhere. Many claim to have a heart this big, but their actions prove differently. To truly love shows on the outside in every act. Love shines in doing. Showering gifts upon a child does not show love. True love gives the gift of self.

An understanding spirit is a warm, tolerant spirit. When a woman can look into a child's eyes and see their depths, that is understanding. She sees the reason for the child's act, not just the act. She clearly sees the consequence and is able to transfer its meaning to her child. She understands him by walking in his shoes, and in so doing she guides him into her foot-steps.

A little girl said to her mother one day, "Eddie has a funny mother." The admiration in her voice belied the thought that Eddie's mother was strange. It said, "She's fun; she's cheerful. I like to be with her." Laughter should spring easily and quickly from a mother. There is a lilt to a great person. Someone rightly said, "A deep person has a light, happy touch; a shallow person is pompous." A great mother never cries over spilled milk. Understanding the humor in life makes living enjoyable.

There are many kinds of courage, but one of the greatest and the most difficult is the courage of a mother to say "no" to her child when the need for such an answer arises. This strong "no" can mean the difference to a boy or a girl between a happy, successful life and a dismal, sad failure. It takes courage for a mother to say "no" when all the other mothers are saying "yes." With this "no," if a mother is truly great, a child feels understanding and love. It is a talent to be able to say "no" and keep a happy climate in a home. This talent can be developed if a mother is wise, truly

loves, is understanding, has a light touch, and prays constantly to her Heavenly Father. Living will be great as long as there are "great mothers" and grandmothers in this world.

### Some Dishes Mother Made Over and Over Again

#### Walnut Cookies

- $\frac{3}{4}$  cup butter or margarine
- 1 teaspoon salt
- 2 cups white sugar
- 1 cup brown sugar
- 4 eggs, well beaten.
- $3\frac{1}{2}$  cups flour
- $1\frac{1}{2}$  teaspoons baking powder
- 1 teaspoon vanilla
- 1 cup nuts, finely chopped

Combine the butter, salt, and sugars; cream until light. Add the beaten eggs; mix. Sift the flour and baking powder and add. Then add the vanilla and the nuts. Drop by teaspoons, flatten, and bake at 375° F. until light brown.

#### Old-Fashioned Two-Egg Chiffon Cake

- 2 eggs, separated
- $1\frac{1}{2}$  cups sugar
- $2\frac{1}{4}$  cups sifted cake flour
- 3 teaspoons baking powder
- 1 teaspoon salt
- $\frac{1}{2}$  cup salad oil
- 1 cup milk
- 2 teaspoons vanilla

Beat the egg whites until frothy. Gradually beat in  $\frac{1}{4}$  cup sugar. Beat until stiff and glossy. Sift remaining sugar, flour, baking powder, and salt into another bowl. Add the oil, half the milk, and the vanilla. Beat one minute at medium speed. Scrape sides of bowl constantly. Add the remaining milk and beaten egg yolks. Beat 1 more minute. Fold in the meringue. Pour into a 13x9x2-inch pan. Bake about 40 minutes at 350° F.

#### The Best Fudge Cake

- $\frac{3}{4}$  cup butter or margarine
- $1\frac{3}{4}$  cups sugar
- 2 eggs
- 2 teaspoons vanilla
- 2 1-ounce squares unsweetened chocolate, melted
- $2\frac{1}{2}$  cups sifted cake flour
- $1\frac{1}{4}$  teaspoons soda
- $\frac{1}{2}$  teaspoon salt
- $1\frac{1}{4}$  cups ice water

Cream together the butter, sugar, eggs, and vanilla until light and fluffy. Blend in the cooled chocolate. Sift together the flour, salt, and soda; add to the creamed mixture alternately with the ice water, beating well after each addition. Line two 9-inch-layer cake pans with wax paper, grease, and pour in cake mixture. Bake at 350 degrees F. for about 30 minutes or until done. Let cake cool, then frost with chocolate frosting and trim with walnuts.

## Chocolate Frosting

- 2 1-ounce squares unsweetened chocolate
- 3 tablespoons hot water
- 2 cups sifted powdered sugar
- 1 egg
- $\frac{1}{2}$  cup butter
- 1 teaspoon vanilla

Melt the chocolate in bowl over hot water. Remove from the heat and blend in sugar and water. Beat well with electric mixer. Beat in egg, butter and vanilla. Beat at top speed for 5 minutes.

## Pineapple Pie

- 1 package lemon fruit gelatin
- $1\frac{1}{4}$  cups hot pineapple juice plus water
- 1 pint vanilla ice cream
- 1 can (#2) crushed pineapple, drained
- 1 baked 9-inch pie shell, cooled

Dissolve the gelatin in the hot pineapple

liquid. Add the ice cream by spoonfuls; stir until melted. Chill until thickened, but not set. Fold in 1 cup drained pineapple. Turn into the pie shell. Chill until firm. Garnish with the remaining drained pineapple and dollops of whipped cream.

## Cranberry Sherbet (Serves 6)

Mash 1 can (1 pound) whole-berry cranberry sauce and stir in 1 6-ounce can thawed concentrated orange juice. Stir in  $1\frac{1}{2}$  cups water and 2 tablespoons lemon juice. Pour into freezer tray and freeze until firm.

## Macaroon Tortoni

Whip 1 cup heavy cream with 2 tablespoons sugar, 1 teaspoon vanilla, and  $\frac{1}{4}$  teaspoon almond extract. Fold in  $\frac{1}{2}$  cup soft macaroon crumbs. Freeze mixture until firm. Spoon into serving glasses. Sprinkle with additional macaroon crumbs.



Illustrated by Phyllis Luch

## Home, Sweet Home

● Fair and warmer, unsettled, sudden cold, rainy, stormy, high clouds, windy, thundershowers, and clear. These are all weather predictions. How is the climate in your family? Each one of these weather conditions could apply to any family at times.

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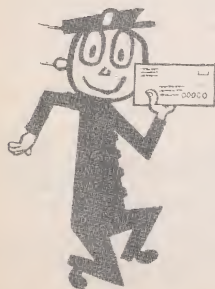


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Each must light the torch and carry it high. If they think of this night as something special, so will the children. It will then be a happy, enjoyable time. Children react to their parent's moods. Enthusiastic expectation should begin early in the day, and the weather report will then be fair and warmer.

There should be no clouds of discontent, such as, "Let's get this thing over," or "We'll just read this lesson aloud with no time for discussion and finding out how each member feels about the subject," or "All this is a chore to be lived through; now behave and the time will soon be over." Enthusiasm by each child and by each parent for the idea of family home evening will pay big dividends. The outlook for the future will be clear and much warmer.

## Sunshine Soda

Put one scoop of vanilla ice cream and one scoop of orange sherbet into a tall glass. Spoon on 2 teaspoons orange marmalade. Fill to the top with ginger ale and garnish with whipped cream tinted a pale yellow color. Serve with straws and a long spoon. ○

## Hindsight

Let us jump over the mistakes of others, learn from them, and do it right the first time ourselves.

Why chop onions the hard, crying way? All you need to do is put a quarter of an onion and one or two tablespoons of water into the blender and turn on the switch.

If you use only part of an onion in a recipe, there is no need to waste the rest. Cut the section of onion fairly coarse, and place it on a square of foil; wrap it drugstore style, and freeze. F.B.P.





Richard L. Evans

## The Spoken Word

### Courtesy and Character

Often where people live and move so crowded, so closely, of utmost importance are courtesy and character. "Manner[s] [are] not so frivolous or unimportant as some may think, . . ." said Samuel Smiles. "A manner at once gracious and cordial is among the greatest aids to success, and many . . . fail for want of it; . . . rudeness and gruffness bar doors and shut hearts. . . . A man's manner, to a certain extent, indicates his character . . . his taste, his feelings, and his temper. . . . Artificial rules of politeness are of very little use. What passes by the name of 'Etiquette' is often of the essence of . . . untruthfulness. It consists in a great measure of posture-making, and is easily seen through. . . . but the natural manner . . . signifies a great deal. . . . Good manners consist, for the most part, in courteousness and kindness. . . . The truest politeness comes of sincerity. . . . No amount of polish can dispense with truthfulness. . . . True courtesy is kind. It . . . contribute[s] to the happiness of others, and in refraining from all that may annoy them. . . . Want of respect for the feelings of others usually originates in selfishness, . . . want of sympathy and want of delicacy—a want of . . . perception and [neglect of] attention to those little and apparently trifling things [that are so essential in courteous and kindly living of life]. . . . Without some degree of self-restraint in society a man may be . . . insufferable. . . . [And] for want of self-restraint many men are . . . rendering success impossible by their own cross-grained ungentleness; while others, . . . much less gifted, make their way and achieve success by simple patience, . . . and self-control."<sup>1</sup> True courtesy and true kindness and thoughtfulness are increasingly essential to the successful living of life, and true courtesy never comes without true character. ". . . good manners are thoughts filled with kindness and refinement and then translated into behavior."<sup>2</sup>

\* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System March 5, 1967. Copyright 1967.

<sup>1</sup>Samuel Smiles, *Character: Manner—Art*, Ch. 9.

<sup>2</sup>Author unknown.

### Better than Sunlight

Every man is privileged to believe all his life that his own mother is the best and dearest that a child ever had. By some strange instinct of taciturnity and repression, most of us lack utterance to say our thoughts

in this close matter. A man's mother is so tissue and woven into his life and brain that he can no more describe her than describe the air and sunlight that bless his day.—Christopher Morley, *Mince Pie*

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Richard L. Evans

## The Spoken Word

### The Dotted Line

Signing on "the dotted line" has come to be a symbol of entering into obligations — a symbol sometimes of getting into things that are not easy to get out of. Many have discovered that it is much easier to get into things than it is to get out of them. Sometimes we seem to set our hearts on opening certain doors, on entering into certain situations, and we knock and pry and push and almost insist on getting inside. Then we may find that being inside isn't quite what we thought it was. And often we find that the exits aren't so easily accessible. This question of getting into what is hard to get out of applies to many matters: to borrowing, to signing notes, to contracts of many kinds, to joining things, to accepting things, to mortgages, to marriages. It is so easy to sign, so easy to accept, so easy to say "yes," so easy to make commitments — and so hard to fulfill, so hard to pay back, so long to regret, so long to repent — so easy to get into and so hard to get out of. Often we pursue mirages. We follow fashions; we cling to pride; we stubbornly set ourselves, and make commitments and shortsighted decisions. But before we do, we should see ourselves on the paying side as well as on the receiving side. We should read the fine print; we should take a long look, consider consequences, and not commit ourselves to any course that would impair our peace, our solvency, our self-respect, our credit, our character, our conscience. It isn't only the moment that matters. It is the morning after, the month after, the year after, the long years ahead, the whole of life — and everlasting life. We must look beyond the moment, through all the days there are, to the day the debt is due. We must look beyond the limits of time, even into eternity, and keep ourselves as free as we can from questionable compromise, questionable company, questionable commitments. We should read the fine print, take a long look at life (and not trust the moonlight too much), and consider all commitments carefully in the clear light of day, and proceed slowly before assenting, before signing.

\* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System March 12, 1967. Copyright 1967.

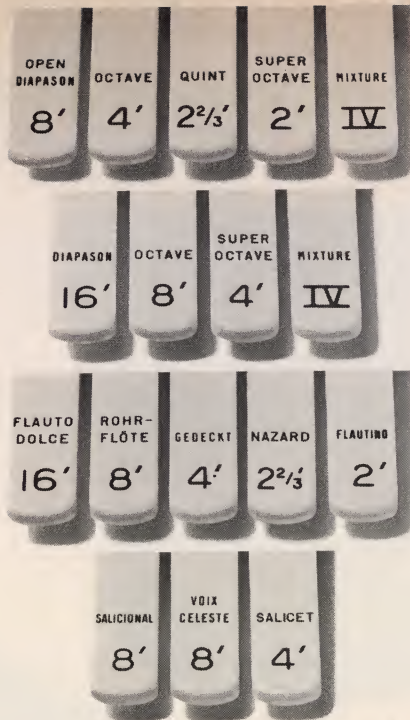
### "But How Do I Draw This?"

The teacher asked the students to draw a picture of that which they wanted to be when they grew up. They went to work diligently, some drawing pictures of soldiers, some of policemen, some of nurses. All worked hard except one little girl, who sat

quietly holding her pad and pencil in hand.

"Don't you know what you want to be when you grow up?" asked the teacher. "Yes, I know," she replied, "but I don't know how to draw it. I want to be married."

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Janis Hutchinson, mother of three, is Gospel Doctrine teacher in the Wendover (Utah) Ward, and is presently finishing her first book for an East Coast publisher.



I remember that I took off my shoes and socks, rolled up my slacks, and stepped in. I can still remember how good that mud felt.

## Mommy Likes Mud Too!

By Janis P. Hutchinson

● The back door opened quietly. Then a voice called, "Mommy, promise you won't get mad?"

I sighed to myself. "What now? I'll try not to," I replied.

Bobby's head peered around the corner apprehensively. "Let's see the rest of you," I gasped.

As he inched himself around the corner of the doorway, I screamed inside. Bobby was (as usual) covered with mud. I pictured my nice clean bathroom and the inevitable job of cleaning up after Bobby. But, instead, I managed to say, "Hi, there. Looks like you're really having some fun."

The expression on Bobby's face changed. "It's okay, then?"

"Sure. Just be sure to clean up the basin after you get through." I smiled reassuringly, then sighed. I heard the basin fill up and visualized the muddy footmarks that would be all along the top edge of the tub, where he would have to stand; the muddy ring; the gooeyed-up soap; the muddy drips that would run from his hands down his elbows and onto the floor (which, of course, he would then step in); the dirty towel. . . .

Bobby reappeared in the doorway. "Hey, Mom,

come on out and see what we're making!"

Out we went to the yard, where his sister Patty was playing. Observing the tall dirt mountain, neatly shaped roads, secret tunnels, and one huge lake in the middle—full of mud—I said, "Boy, Bobby, that's really swell!"

Bobby plunged into the dirt again and asked, "You wanna play cars with us? Look how neat they go through these tunnels."

Patty, looking quite disgusted, turned to Bobby and said, "Honestly, Bobby, don't you know anything? Mommies don't play in dirt. They don't like it!"

"Well," I said, smiling, "mommies don't usually play in the dirt, but I can remember how good all that mud *feels*." They looked at me as if they hadn't heard right. "Yes," I continued, "I remember the time when I got a great big bucket and filled it with the nicest, gooyest mud you ever did see. Then I took off my shoes and stockings, rolled up my slacks, and stepped in. I can still feel how good that mud felt oozing up between my toes. Then I washed my hands and arms in it."

"You mean you really *like* mud? Golly." Patty looked at Bobby with an I-guess-mommies-aren't-so-bad-after-all look.

Later, on one occasion when the oldest boy, Gordon, accused me of not knowing exactly how he felt about something, Patty interrupted with "Oh, yes, she does. Remember, she likes mud!"

Strangely enough, this was the beginning of real communication and understanding between us.

I found other occasions to gain the children's confidence by letting them know that I understood exactly how they felt.

"Mom, I can't swallow this asparagus . . . it just won't go down. It's nasty!" Then, "I just can't! I'll *never* like it!"

I felt like saying, "It's good for you—full of vitamins. You're just acting silly, and it's all in your mind!" But instead I managed a sympathetic look. "Yes, I can remember when I thought *my* mother was the worst monster in the world to make me eat my asparagus. And I always used to sit and pick all the bits of onions out of the dishes she'd fix, just as you do. I know children don't like certain foods, but when you grow up you'll like them."

At the next dinner, I had to smile as Patty, shuddering as she did, put a forkful of meat loaf (with onion) into her mouth.

"Ugh . . . but I'll like them when I grow up."

What does all this have to do with communication? The main complaint of older children when they won't go to their parents is, "They don't know how I

really feel. They just won't understand. Nothing I say or do is important."

Achieving communication is the big factor in developing happy family relationships. I want to help my children and have them feel free to come and talk with me. But at times I've been guilty of giving the impression that I'm too busy to be bothered with listening to them. I have the deepest love for my children, as I'm sure all parents have. I'd give my life for them. But I wisely decided that instead of my life, how about 15 minutes regularly?

Bobby was so excited about his birthday party. He had opened all his presents but one. This was an envelope that he knew was from me. When he opened it, it read, "Dear Bobby: Starting tomorrow, my present to you is 15 minutes a day. This will be *your* special time. I'll do anything you want to do . . . even get down on the floor and play cars. Love, Mommy."

"You mean it?" he exclaimed excitedly. But then a little apprehensively, "What if someone calls and wants you to do something?"

"Then," I replied, "they'll just have to wait. Nothing is going to interfere with your special time."

Another time, Bobby wasn't feeling well and was lying on the couch.

"Mommy?" he called.

"What do you want this time? Do you want something?"

"No. . . . Mommy?"

"What on earth do you want me for?"

"I just want you," Bobby answered.

At this point I melted somewhat and said, "Do you want me to hold you, Bobby?"

Nodding his head, he snuggled into my lap. After five minutes of just sitting, I began to think of the cake I wanted to get into the oven, of the floor I wanted to get waxed before the other children came swarming home from school.

"I love you, Bobby," I said, giving him an extra squeeze.

"Me too, Mommy."

Ten minutes went by.

"Mommy," he began, very seriously, "I love you as much . . . as much as . . ."—his brows knitted together—" . . . as much as all the mountains in the whole world stuck together."

I chuckled to myself, "Who cares about the floors!"

Sometimes I have thought that I spend a great deal of time with my children because I have them around me all day. But it isn't the right kind of time. Emotionally, the children don't need me to iron their clothes; they need me to spend that special time that

shows them that I love them, not their clothes.

Eight-year-old Patty once said, "You know, I think I'd miss you if I were killed. Know why?"

"Why?" I asked, surprised.

"Well, I'd miss my warm bed, and you to snuggle with."

I observed that she didn't say, "I'd miss all the ways you love me by sewing on buttons, washing my clothes, cleaning my bedroom." But she would miss the special time of direct physical nearness—not the time spent in correcting or teaching, but in just being loved.

Preparing the family night lesson on repentance, I came to the part where the parent is supposed to impress upon the child that whenever he or she has any problems, the child should feel free to come and seek advice and help from the parent. With all the hustle and bustle during the day, where was the opportunity that I could provide for this? Taking three clothespins, I colored on each one the name of a child.

"Now," I explained to the children, "whenever you have a problem—or perhaps it may not be a problem, but just something you want to talk about—come and get your clothespin from the flower dish on the piano and quietly clip it to the door handle of the freezer. When I see it, I won't say anything; but after you are all tucked in at night, that person and I will get together, without any interference from the others, and talk about his problem."

This worked out very well, especially as I realized that bedtime seemed to be a different time. It was a time when the cockiness and pretending dissolved, and the children's true feelings would come to the surface.

One time Patty leaned over to me as she was going out the door to school and whispered, "Look on the freezer!" Then, giggling, she left.

That night Patty told me her problem. We talked a long time and worked out a solution.

As we said goodnight Patty hesitated for a moment. "You know something? That clothespin sure makes things easier." Then happily she hopped off to bed with, "I love you, Mommy!"

Another example of frustrating the older child is by not letting him be himself.

"Ma!" Gordon dashed in wildly. "I'm in the school play! It's about this here guy . . ."

"This boy," I said gently.

"Well, this boy moves in with this uncle, and he don't know . . ."

"Doesn't know . . ."

"He doesn't know that his uncle is the real murderer. And he finally finds out from snooping around, but he don't know what . . ."

"Doesn't know, Gordon."

"Doesn't know what, Ma?" Gordon looked puzzled.

"You were saying . . ." I said.

Slowing down, with a somewhat less excited expression on his face, Gordon continued, "Oh, yeah. He don't know what to do 'cause his uncle's been good to him, and yet he seen him do . . ."

"He saw him," I said, patiently suffering.

Gordon sighed and shoved his hands into his pockets. "Oh, never mind, Ma."

"But Gordon, I'm interested," I said, looking surprised at his sudden change.

"Oh, it's really not too exciting anyway. It's just sorta a dumb story, I guess." With a frustrated shrug, he sauntered off outside.

It goes without saying that raising children takes a huge amount of patience. Children react angrily, and we as parents tend to do the same. Irritations of the day can make our tempers rise sharply.

Whatever success I have achieved in my relationships with my children is based, I'm certain, on my letting them know that I know how they feel; giving them sufficient time and attention to assure them that their personal hopes, dreams, and problems are most important to me; and making certain they have ample opportunity to express themselves. This approach has worked for us, and for this reason I pass it along for the consideration of other parents. ○

## Bluebird

By Naomi Stevens Smith

*On trembling wings you lift your body high  
And waft it effortlessly into flight.*

*One moment you are poised against the sky,  
Then gone beyond the limits of my sight.*

*Not lost, that I should grieve or will you here  
To match the pace my clumsy feet must move.  
Not changed, that I should spend myself in fear,  
Nor ever moved beyond the reach of love.*



To Kathy

By Maureen Cannon

*How vulnerable. . . . For all your shoulders squared, your careful public face, your private revealing smile revealing* *Alone, and very brave. All that you're feeling* *Is my pain, too. But we've a mutual task:* *I will not offer help. You will not ask.*



Richard L. Evans

## The Spoken Word

### Uninvited Events

No man ever lived his life exactly as he planned it. There are things all of us want that we don't get. There are plans all of us make that never move beyond the hopes in our hearts. There are reverses that upset our fondest dreams. Unforeseen events are always in the offing. Countless people who have had their careers carefully planned have seen them swept aside by a single sudden circumstance. Accidents, ill health, misfortune in money matters, the loss of loved ones, the faithlessness of friends, the tragedies of a troubled world, the missing of time and tide, and many other untoward events can, in a moment, take from any of us the plans and pleasures and purposes we have long pursued. And when events take a turn we haven't anticipated and upset our plans and purposes, we sometimes give way to hopelessness or to fatalistic fear or to bitter rebellion—rebellion against life, rebellion against our inability to control it according to our own ideas. And often we rail against facts that cannot be refuted, and bruise our heads and our hearts in fighting irrevocable realities. But when some unlooked-for accident or some uninvited event does enter in, there is no peace or purpose in letting rebellion rankle within us. There are many things in life beyond the present power of anyone to alter or to answer or to understand. And what we cannot understand we shall have to accept on faith—until we do understand. In any case, rebellion isn't the answer. But neither is hopeless resignation. Resignation may retreat too far. But somewhere between bitter rebellion and beaten resignation there is an effective fighting ground where a man can make the most of whatever is, where he can still face each day and do with it whatever can be done. And when life rides roughly over our best laid plans, the way to personal peace, to faith and effectiveness, to accomplishment and reconciliation is to change what should be changed, if we can, and to make the most of whatever is, when we can't for the moment change the facts we face.

\*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System February 26, 1967. Copyright 1967.

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Up the Down Staircase features Sandy Dennis as an idealistic public school teacher.

## Best of Movies

By Howard Pearson

● *Up the Down Staircase*, based on a best-selling book by Bel Kaufman, spotlights the behavior of some students and educators in schools in certain underprivileged areas in America today.

It does this by concentrating on one young, idealistic teacher who confronts the realities of her first assignment. The characters presented in this powerful and honest portrayal are typical of those to be found in many schools today. Some of them make the headlines with their defiant behavior; some are pompous, pushy types—even their fellow students see through them; others just want to learn.

There aren't enough of the latter type of students to counterbalance the bad, but that would negate the purpose of the story. Even the school administrators have their problems, because theirs is a poor school in a poor district with poor students. But without flamboyancy, without preaching, the light of the idealistic teacher shines through. Her problems and those of her colleagues are presented in straightforward fashion.

Near the film's end she stages a mock trial from a classical story.

A boy who has been in and out of courts, who has been considered a bad student, comes through with flying colors. He discovers who he is after searching for his identity, and in his triumph the young teacher finds her own identity. The film could furnish a vehicle for many discussions with worthwhile aims. Broadway star Sandy Dennis leads the splendid New York cast, which includes some young people who have never before acted.

Latter-day Saints with a sports bent should find interest in *Goal*, a beautifully photographed account of the world soccer finals held in England last summer. The long playoffs, the games leading to the finals, and the championship competition between England and West Germany make a thrilling movie experience. Interesting shots of the crowds and music by the Royal Grenadiers supply worthy side effects in a picture suitable for the whole family.

Three Walt Disney movies that offer enjoyable fare for all family members will be playing at theaters and drive-ins through the summer. Included are *Follow Me, Boys*, the heart-warming story of Scouting

that won the Family Movie of the Year award; *Bullwhip Griffin*, a spoof on westerns of the gold-rush period; and *Monkeys, Go Home*, a delightful comedy about monkeys that pick olives.

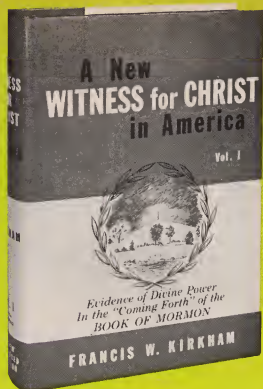
*A Man for All Seasons*, the splendid picturization of the Broadway play about the clash between Henry VIII and Sir Thomas More because of the latter's refusal to compromise his conscience, also continues as one of the finest pictures of the season.

In the category of adventure pictures, older members of the family should enjoy *Grand Prix*, which concentrates on auto racing on the tracks of Europe, but one or two scenes make this film unsuitable for the young. *Funeral in Berlin* is a secret agent story with many suspenseful moments and, since it was filmed along the Berlin wall, the added feature of an educational angle.

*The Mikado*, new film version of the Gilbert and Sullivan operetta, filmed during an actual performance of the operetta in a London theater, is being released to some theaters on a reserved-seat basis. Also in the classical category are *Romeo and Juliet*, featuring the London Ballet, and *Bolshoi Ballet of 1967*, which is just going into general release in a few selected theaters, and which turns the spotlight on the Bolshoi and its wonderful dancers and music.

For the very young, there are not many films. Two stand out: *Brightly of the Grand Canyon*, story of a freedom-loving burro who lived in the canyon 50 years ago and became part of canyon history, and *Do You Keep a Lion at Home?* in which two little brothers have a fantastic adventure with talking animals, playful lions, non-frightening ghosts, and a magic fountain.

Motion pictures reviewed on this page are neither approved nor recommended by the Church or the Era. They are, however, in the judgment of the reviewer, among the least objectionable of the current films.



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## The Church Moves On

February 1967

**19** New stake presidencies sustained: Julian C. Lowe, president, and Byron F. Dixon and Ira L. Somers, counselors, Potomac Stake; Derek J. Plumbley, president, and Archibald M. McCormack and John H. Weightman, counselors, Manchester (England) Stake.

**20** The 80-team all-Church basketball tournament began this afternoon in eight Salt Lake City gymnasiums, with three divisions: junior, senior, and college.

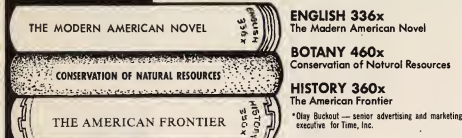
**24** Van Nuys First Ward won the all-Church senior division basketball tournament by defeating fellow Californians, Mar Vista, 89-87. Holladay Third won the consolation from Spanish Fork 13th, 80-59. Pleasant Grove Third placed third, defeating Clearfield Second, 56-52. Corvallis won the senior sportsmanship trophy.

Centerville Third won the junior division, defeating Garden Park, 51-42. West Hills defeated Mountain View 45-51 for the consolation, while Holladay 24th won over Yoomeenchoopees 68-61 for third place. The Yoomeenchoopees team, from a Navajo Indian branch in Sevier Stake, won the junior division sportsmanship trophy.

BYU 47th won the college division over their nearby campus rivals, BYU 43rd, 43-32. Utah State University Sixth took the consolation from Idaho State University Third, 56-52. Oregon took third by defeating Utah Third, 51-34.

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## HALL'S REMEDY

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## NATIONAL and INTERNATIONAL

**25** The appointment of Samuel L. Holmes, Lafayette, California, to the general board of the Deseret Sunday School Union was announced.

March 1967

**4** The First Presidency announced the appointment of Howard C. Badger of Salt Lake City to preside in the South African Mission, succeeding President J. Golden Snow.

The appointment of Frank W. Gay, Encino, California, to the Deseret Sunday School Union general board was announced.

The First Presidency issued a statement endorsing the current fund drive of the American Red Cross.

**5** New stake presidency: Butler (Salt Lake County) Stake, President William James Mortimer and counselors, Don H. Brighton and Alvin D. Nydegger.

**11** The First Presidency announced the appointment of William N. Jones of Salt Lake City as a mission president.

**12** New stake presidency: Wichita (Kansas) Stake, President John K. Lawson and counselors, Gerald P. Langton and Phil R. Young.

**17** Relief Societies throughout the Church were celebrating this month the 125th anniversary of the founding of the organization at Nauvoo, Illinois, on March 17, 1842.

**24** The Salt Lake Tabernacle Choir sang before a capacity audience in the Arizona Veterans Memorial Coliseum at Phoenix, under the sponsorship of the ten stakes of the Phoenix area. ○



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## Bufs and Rebufs

### Portraits of Joseph Smith?

I am very interested in your article on Joseph Smith (December) and would like to note that my mother, Margaret Ann Hill White, lived with her family in Nauvoo and experienced the hardships of the Saints. Her father served as bodyguard for the Prophet Joseph. My mother distinctly remembered seeking the lifeless bodies of the Prophet and Hyrum when they were taken from Carthage.

A friend of our mother's family, a Brother Cahoon, had in his possession a tintype of Joseph and Hyrum, identical to picture "D" on page 1076. He had six pictures taken from this tintype and gave my mother one of them, which I remember well. I can testify that the picture in the *Era* is a true copy of the picture my mother had, and we all knew it was the Prophet Joseph Smith.

Maude White Whitehead  
(92 years old)  
Santa Monica, California

### Home Evening

My roommates and I here at Ricks College enjoyed the articles on home evening (January) and would like to read suggestions for conducting a home evening in a student apartment. Our favorite section, by the way, is the "Era of Youth."

Linda Anne McBride  
Rexburg, Idaho

### The New Format

Just can't say enough good about the new format as we continue to become more and more acquainted with it each succeeding issue. Also, the illustrations of Trevor Southey have a warmth to them that is memorable. Philip Bellon  
Provo, Utah

More than ever we've noticed the changes in the *Era*, the new art work, and the very pertinent articles directed at the problems of this day. As a family—thanks!

Brady Family  
Phoenix, Arizona

Of all the new ideas, the one that gives me the most pleasure is placing the articles to follow from page to page instead of having to turn to the back of the magazine to finish reading the article.

Irene Middleton  
Trona, California

What a marvelous experience to turn off TV and curl up with really good literature!

Mrs. Gail Bartholomew  
Coalinga, California

### "The Uncertain Promise"

The quality of the *Era* fiction is really improving! I enjoyed "The Uncertain Promise," and it reinforced my thinking on temple marriage. Congratulations on the continued changes being made and especially for running all of an article together without continuing it to the back of the magazine.

LaDene Sweet  
Weber State College, Utah

### Changes of Address

Please accept my thanks for the most prompt attention to an address change I have ever seen. I transferred from one Air Force base to another in the first week of January and several days later forwarded my new address, but I did not expect to receive my January *Era* at my new address just two weeks later. I know of no magazine or publication that extends such quick service.

Daniel Dreher  
Holloman AFB, New Mexico

### Great Scott! Two of them!

To give credit to a fine scout, Robert F. Peterson of Owyhee Ward, Nyssa Stake, we note the error in the February "Era of Youth" in which he is identified with Mesa Stake.

Ross E. Butler, scoutmaster  
Ontario, Oregon

As I was reading I checked the reference to the *Journal of Discourses*, Vol. 1, p. 73, in Elder Gordon B. Hinckley's talk (December). I found the reference should be *JD*, Vol. 1, p. 133.

Dan Bachman  
Orem, Utah

### Nonmembers Write

My gratitude for such an inspiring and comforting magazine! I am an investigator of your Church and look forward monthly to the *Era*.

Mrs. B. Jameson  
Sydney, Australia

I am writing to tell you what wonderful work your Mormon elders are doing here in New Zealand. I have often heard "by their fruits ye shall know them," but never before did I realize

Let's make  
our target  
"The ERA  
in every  
home!"



how true it is. Though not a member of your Church at present, I respect your missionaries.

Glenis Clark  
Gisborne, New Zealand

I have received a copy of the December issue and find it very interesting. I have enjoyed watching your [general conference] TV presentations from Salt Lake City.

Maurice J. Pollard  
Dover, New Hampshire

#### No Need for Panic

One article I look forward to each month is "These Times" by Dr. G. Homer Durham. When I saw the new January issue I looked for his article and almost panicked, but thank goodness it was there. I use these articles often to relate lessons to "these times" in our times.

Mrs. Victor Merrell  
Moses Lake, Washington

Sometime ago I read where you will accept contributions for "End of an Era." I sent several items to you but they have not been returned to me and I have not heard if they were accepted. Could you please tell me what has happened to them?

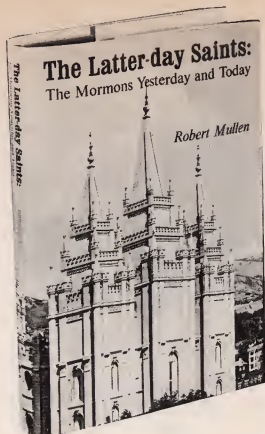
Jerald Palmer  
Phoenix, Arizona

*For "End of an Era" we do welcome original contributions of appealing or humorous sidelights on Latter-day Saints and the Mormon way of life. We do not accept jokes, quotations, or epigrams of general interest. Contributions that are accepted are paid \$3.00 within six weeks. Others will be returned only if accompanied by a stamped, self-addressed envelope.*

#### Turkish Conference

*Era* readers throughout the world might be interested to know that we held a district conference here in Samsun, Turkey, on January 8, under the direction of the East Mediterranean District presidency. It was here in Northern Turkey that the Nicene Creed was formulated in 325 A.D.

Sgt. Kenneth G. Colyar, USAF  
Samsun, Turkey



# The Latter-day Saints

THE MORMONS YESTERDAY  
AND TODAY

by Robert Mullen

This is the kind of book both Mormons and non-Mormons will enjoy. It retells the past and reports and interprets present aims, beliefs, and progress of this remarkable church. Mr. Robert Mullen, a former editor of *Life*, is a knowledgeable, able observer and writer on the world scene. As a result, the book is informative, objective, and fair. Its simple and beautiful style makes it a literary work of art.

#### High praise from home and abroad

A recent British edition under the title, *The Mormons*, is receiving high praise. From England's "Southern Evening Echo" comes this summary:

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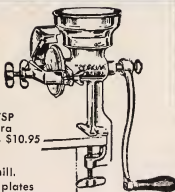
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## These Times

By Dr. G. Homer Durham

President, Arizona State University

*Education and  
religion will provide  
answers to the problems  
of shrinking  
neighborhoods.*

## International Law: Prospects and Developments

● A characteristic of this generation of Americans, not greatly noted, is the absence of spirited discussion about the prospects and the need for the development of international law.

This may be due to other problems: our own nationalism, preoccupation with civil rights, and other internal developments.

However, it is also possible that there has been more substantial development of international law in the past twenty years than in the preceding generations combined. There has been a ground swell of the ingredients that constitute effective elements of an international legal system. Thus there may have been less talk about international law, *per se*, but more development of it in fact.

Prior to 1850, international law consisted largely of the influences of custom, religion, and adjudication by each nation of its own rights and interests. There were some treaties, some primitive diplomatic machinery, and, of course, talk and scientific discussion. The ingredients that make for law in the fuller sense—legislative, administrative, and judicial—were largely missing. Such organs began to emerge about 1850, in the international sense. The Universal Postal Union and the International

Bureau of Weights and Measures are examples.

The development of many such organs in the last twenty years has almost escaped attention. The list is large. It includes the International Monetary Fund, the International Telecommunications Union, the International Atomic Energy Agency, International Seed Testing Association, and so on. These organs embody and serve the needs of fundamental economic and social interests nurtured by the scientific and technological revolutions. Notable examples are the International Civil Aviation Organization and the International Air Transport Association (IATA), whose operations underlie tariffs, services, and privileges of the world's jet fleets, and which involve the home governments of every nation so served. The health certificates accompanying the passports carried abroad by all who travel symbolize one small phase of the work of the World Health Organization, meshed with national and local health agencies.

A feature of our times is the fact that nominal "hot" war between approximately equal nations appears to have been replaced by softer names, such as "police actions" or "cold wars." Such wars that flame out into the open are no



longer "declared" wars. Congress, for example, has not declared war since World War II. Wars of "aggression," openly acknowledged as late as 1939, no longer "exist." All such are now wars of "defense" or "liberation."

Something more than subtlety attaches itself to these phenomena. The changed terminology reflects dawning recognition of the limited utility of warfare as an instrument of national policy, as heretofore understood. Wars of "liberation" rather than of "aggression" appeal to both domestic and external public opinion, including what has come to be called "the world community." Instantaneous communication, by satellite, radio, telephone, or cable, serves this "world community" and those who influence and are influenced by it.

The coming of the missile, the laser beam, the globe-circling satellites, jet aircraft, the 747 (due in 1969), and the SST (due thereafter)—all foreshadow even greater developments. There are now about 125 billion passenger miles flown per year. In 1980, according to *Fortune* (February 1967, "The \$4 Billion Machine That Reshapes Geography"), there will be nearly 720 billion passenger miles flown. The world's communications and information systems, fed

by satellite and personal travel, will have produced more change by that time than we can today possibly imagine.

But we can forecast the problems these developments pose.

Problem Number 1 is the crowding together, in less time and space, of the enormous cultural and political differences that exist. The USA, which has five percent of the world's people, nearly 50 percent of the world's telephones and machines, and all forms of wealth, including an adequate food supply, is within a few travel hours of China.

Problem Number 2 is the outlook for this situation. Based on past experience—the crowding of cultural groups in New York City, for example—the future is stormy. The ever-crowding world neighborhood will be rife with conflicts. The people of the USA, placed under severe strain in shifting from isolation to world involvement in the recent past, will be (1) subjected to more severe internal stresses and strains, and (2) challenged to develop new means of conflict resolution.

Problem Number 3 is the necessity of reckoning with the challenge. What avenues lie open to optimism, hope, and creative effort? The hope lies largely in future

attitudes among men toward each other.

Education—education at home, and education everywhere in the world—can serve this end. Education is needed to build human manpower resources to (1) support and maintain life and health, and (2) build the capacity in individuals and the communities of the world to somehow, in orderly ways, thrive and develop, while inhabiting a shrinking neighborhood filled with new and strange neighbors. Religion can help. The issues really get down to bedrock with the doctrine of the Fatherhood of God and the brotherhood of man.

Therefore, there will have to be much more than education as we normally view it. There will have to be more than an upsurge in technical exchange and service, so broadly launched by so many countries and agencies since 1945. (For example, sixty-five percent of the faculty at Michigan State University have spent a year or more abroad in some form of technical or scientific service. Some 60,000 scholars, scientists, engineers have been exchanged between the U.S. and other nations under the Fulbright program since 1946, and other nations have similar programs.) There must also come a change in attitudes. ○



# End of an Era

*The day was hot and humid, making the morning session of stake conference seem rather long.*

*Two men paused to visit between sessions, and one asked*

*the other, "Are you planning to stay until the bitter end?" The other, who was scheduled to speak in the afternoon session, replied, "Brother, I am the bitter end!"*

"End of an Era" will pay \$3 for humorous anecdotes and experiences relating to Latter-day Saint way of life. Maximum length 150 words.

## Life Among the Mormons

### Ward Picnic

By Virginia Maughan Kammeyer

A party, a party, we're having a party;  
The entire ward we'll include.  
Hooray, hooray for picnic day!  
But who is bringing the food?

The bishopric's getting the ice cream cones;  
The elders are bringing the punch;  
The high priests are laying the barbecue stones;  
Oh, we'll have a wonderful lunch.

A party, a party, we're having a party,  
And all of us would fain  
Go to the park for a summer lark,  
That is, if it doesn't rain.

If the bishop remembers the ice cream cones,  
And the ladies remember the salad,  
And the high priests remember the barbecue stones,  
And our reservation is valid,  
And the seventies bring the volleyball nets,  
And we all remember to pray  
That the children won't get the chicken pox,  
We'll see you a week from today.

Next Month: Genealogy

*My aunt attended a Relief Society meeting at which a recording was played about a woman who had become active in the Church after years of inactivity. At a dramatic point in the story, the voice on the recording had just said, "Now that I am active in the Church I . . ." when the needle stuck in a groove, "go to meetings . . . go to meetings . . . go to meetings. . . ."—Submitted by Myrle Phelps, Montpelier, Idaho*

One night after a family home evening lesson, Father asked his three-year-old son, "Robert, are you going on a mission?" Robert, in all seriousness, replied, "I can't. I'm in my pajamas!" —Submitted by Mr. and Mrs. Thomas Byrnes, Pleasant Grove, Utah

The Pharaoh, a man with a good, curious and out-reaching mind, summoned his great mathematics teacher, Euripides. He wanted to learn mathematics, particularly geometry, so he was taught from the beginning. But he grew impatient with the long, torturous effort and asked if there was not a shorter way. He was assured there was not. "Ah," he said, "but I am the Pharaoh." "Yes, sire," said Euripides. "But there is no royal road to geometry." So far as I have been able to learn in my lifetime, there is no royal road to anything worth achieving.—President Marion D. Hanks

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